

494.
APOSTOLICAL
CONCEPTIONS
OF
G O D,

BEING THE
SECOND PART
OF AN
ANTECEDENT PUBLICATION,

And is more especially addressed to the Favourers of the
Arian and Socinian Persuasions.

John xvii. 3. *And this is life aionian to those who see the God,
and Jesus Christ (the Jerve incarnate) whom thou hast sent, to be glorified.*

Isa. liii. 1. *Who hath believed our report (concerning this won-
derous Branch of God) and to whom has the arm of the Lord
(Rom. i. 16, the power of God unto salvation) been revealed?*

B R I S T O L:

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ERRATA.

The Author of these Letters living in the country at a distance from the press too great to be himself its corrector, many errors are to be found in them: but the following, as most signal, the Reader is desired to correct with his pen in their respective pages, before he begins to read. And as to the misprints unnoticed, they are such as an intelligent reader may alter without direction; and it is to be hoped he will so without offence.

Page	Line	For	Read
5	38	not do	not to do
7	28	Proof	Proofs
9	last	Bor	Born
11	31	וְיָ	וְיָ
12	6	be one	be the one
17	22	לְשׂוֹן	לְשׂוֹן
25	last	altitudes	attitudes
32	2	for ever; this	for ever, this
33	16	refers his	infers his
	34	καταβολος	καταβολος
	37	ἐκ τῶν	ἐκ τῶν
39	22	prosecute shall	prosecute, I shall
42	6	decimus	dicimus
	8	decit	dicit
	10	nihile	nihilo
47	21	processis	Processio
	25	now his	now is his
	last	hopes retrocede	hopes on, and retrocede

Page	Line	For	Read
48	1	and they	and then
	27	postitious	pactitious
52	26	Damnation	Damnation?
65	3	ελιπωδις	ελιπωδις
	23	αγορασαια διοικησις	αγορασαια αυλης διοικησις
66	last	ransomed price	ransom price
67	19	ransomed price	ransom price
81	27	conblusion	conclusion
82	2	and before	even from
84	16	Melchisedeck priest	Melchisedecal Priest
88	13	pedigree where	pedigree only where
90	8	number	member
91	29	Melchisedeck priest	Melchisedecal Priest
92	28	his Spirit; can	his Spirit can
96	12	Sect. vi	Sect. ii
	last	of unity; only	of unity only;
97	15	contract	contrast
	24	conclaim	conclame
98	37	in him	from him
		irradiates	eradiates
106	4	and his	to his
	14	defective though	though defective,
	26	if any with other,	if with any other,
109	25	affection of	affetation of
111	32	will be these	will be when these
	38	discrete	discreet
118	20	lubricous	lubricous
120	15	Spirit of	a Spirit of
125	20	est siccam	et siccam
126	1	from all this	from all these
	3	that single	to that single
127	6	Quim	Quin
129	7	supercedes	superfedes
131	23	as natural eventual	as naturally eventual
134	5	PATIECE	PATIENCE
136	28	surreptition	surreption

APPENDIX.

2	2	proceeding	proceeded
12	25	econically	economically
24	37	indebilty	imbecility

LETTERS, &c.

LETTER I.

JEVE A DUALITY.

SECTION I.

OUR former Treatise on the Apostolical Conceptions of God, finding hitherto no opposition, which, from its novelty as well as incomparable importance it duly challenged, and which might have been expected in an age provided with so many champions for truth and christianity; we proceed with the greater confidence to annex further reflections on this sublime subject, and therewith a process of interesting deductions conducive to its illustration; for we propound them as egregiously deserving the attention of mankind.

Our first inquiries will regard the Almighty Jeve of Hosts, allowed to be God of God, very God of very God, the Spirit of the new creation in Jesus Christ as one in him and co-operating with him immediately, in the divine work of universal redemption.

To that bold postulate, what the Son of God is in his original simplicity; or, which reverts to the same question, what the Son of God is as *John* i. 18. 'Existing in the bosom of the Father;' *Heb.* xiii. 8. 'The same yesterday to-day and for ever,' the fairest reply is, that we cannot exert a thought of God but through ideas adventitious from created existence; and these being all inadequate to the Divine Essence, and therefore incompetent to express it; revelation, from which alone we can receive any true knowledge of the Son of God, has

A

judged

judged expedient to define him, *Rev. i. 4. 8.* 'who is, who was, and who is to come, the Almighty.'

However our earliest reports represent him as a complex personage, and he is so represented not only in his divinely given character *Jeve*, but even long before his name *Jeve* was given him, when he was revealed to the older patriarchs in the character of *Al Sedi* the Almighty God.

The Son of God therefore was never exhibited to man but as thus a complex individual; and yet that the discrimination of him, as such, as a Duality, is purely æconomical, a contrivance of divine wisdom for the due creature conception of him (and other the sublime purposes of our redemption) is conspicuous from a variety of his characters, avowing that he is, in strict reality, one; one Lord, one *Jeve*, one Christ, singularly one Son of God.

But a few instances of this, as preliminary to what I have further to pretend, may be requisite.

1st. POSITION.

First, *Jeve* or *Jesus Christ* is exhibited to us in the following passages as two distinct personalities.

Isa. ix. 6. 'For unto us' (*Jeve Adni* and *Jeve* of Hosts) 'a child is born, unto us a Son is given' (by the Holy Father) 'and the government shall be upon his shoulder' 'and his name shall be called Wonderful—the Mighty God' (our own known name) 'the Aionian Father, &c.' *Ezek. viii. 1—3.* 'The hand of *Jeve* (*Adni*) fell upon me; and to the appearance of fire from his loins downwards, and from his loins also upwards, and he' (*Jeve Adni*) 'put forth the form of an hand and took me by a lock of my head, and the Spirit' (which was manifestly present with him) 'lift me up between the earth and the heavens, and brought me to Jerusalem to the door of the inner gate, &c.' *Prov. ix. 10.* 'The fear of *Jeve* is the beginning of wisdom, and the knowledge of the Holy ones' (קדושים namely of *Jeve* of Hosts and his angelic prosopon) 'is understanding' (or the true wisdom.) *Isa. viii. 18.* 'Behold I, and the children whom *Jeve* hath given me, are for signs and wonders in Israel' (for they are so a gift) 'from *Jeve* of Hosts, who dwelleth in mount Sion.'

'Sion.' That is, Jeve of Hosts is the dweller in mount Sion; *Isa.* xviii. 7. xxiv. 23. *Psa.* lxxiv. 2. *Joel* iii. 17. and the speaker, to whom he giveth children, is Adm the Logos.

Gen. xix. 24. 'And Jeve rained upon Sodom and Gomorrah fire and brimstone from Jeve out of heaven.' *Zech.* iii. 2. 'And Jeve said unto Satan, Jeve rebuke thee, O Satan.' Here are indisputably two Jeves; but the Holy Father is not Jeve, is not the God of the Jews, hath no peculiar people for his portion, or property. So *Rom.* viii. 26. 'He who searcheth the hearts,' (i. e. the angel Jeve, see *Prov.* xv. 11) 'who knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God,' (i. e. which the Spirit of God suggests) is the Jeve here speaking.

In all these instances therefore the angel Jeve is expressly distinguished from the Spirit, although his own Spirit; so again *Eph.* i. 17. 'That the God of our Lord Jesus Christ' (the invisible Father) 'may give unto you the Spirit of revelation in the knowledge of him' (Jesus Christ) 'eyes of the understanding enlightened, that ye may know what is his power' (the Holy Spirit's power) 'which he' (the Holy Spirit) 'wrought in Christ' (the man Jesus) 'when he' (the Holy Spirit) 'raised him from the dead, and set him on his own right hand, &c.' Here again is the Spirit the operator, and Christ the person wrought upon. 1 *John* iii. 24. 'We know that he' (Christ) 'abideth in us by the Spirit which he' (Christ) 'hath given us.'

Luke ii. 26. 'It was revealed to him (Simeon *ὁ υἱός*) by the Holy Spirit that he should not see death before he had seen (*τοῦ Χριστοῦ κυρίου*) the Christ of the Lord.' The Christ is the child Jesus, and the Lord is the Jeve of Hosts, whose dearest property from the Holy Father, Christ is. 1 *John* v. 20. 'And we know that the Son of God' (viz. of the invisible Father) 'is come, and he' (this Son of God) 'hath given us an understanding that we should know him that is truth; and we are in him that is true' (so that the end of his coming is answered in us) 'even his Son Jesus Christ' (in that 'this' (same Jesus Christ) 'is the true God and eternal life.'

By him who is truth we understand the Holy Spirit, and by the Son of God we understand the Logos incar-

nate; and as we are in the former (that is in the truth) through faith; so we are also in the latter; because both the Holy Spirit and the Logos exist one in themselves, and no less one also in the personage of Jesus Christ; inasmuch that Jesus Christ is the true God whose Spirit is the aionian life. So *Rom. viii. 10.* 'the Spirit is life,' and because the Spirit, who is life, is the Spirit of Jesus Christ, we read *Col. iii. 4.* 'When Christ who is our life shall appear then shall we also appear with him in glory.'

2 Thef. iii. 5. 'The Lord' (of hosts) 'direct your hearts into the love of God' (the divine being made known to us in Christ, and whose knowledge yields a promptitude of obedience to his word) 'and into the patience of Christ,' or into that forbearance of the wicked and perverse which was in the man Christ. The Lord in this passage is *2 Cor. iii. 18.* 'the Lord the Spirit,' and he is here distinguished from the personage of Christ, or the Logos incarnate, who is his prosopon or divulged representative:

These, among many others, are proofs of my first position, viz. of the distinct personalities of God in the man Jesus Christ. But this article hath been before so well established as to need no further quotation.

2d. POSITION.

Secondly, *The sacred Duality Jeye and his Spirit are again exhibited to us in the following passages singularly and as one individual.*

Eph. v. 25. 'Love your wives even as Christ also loved his church and gave himself for it.' But Christ the offered (or victim) is the man Jesus, therefore Christ the offerer, or priest, must be his Holy Spirit: yet both are comprehended in one appellation Christ.

2 Cor. xiii. 3. 'Since ye seek a proof of Christ speaking in me, &c.' the Christ here is the Spirit of Christ, the God who *Heb. i. 1.* 'spake unto the fathers by the prophets,' who is also called the Holy Spirit. So *2 Pet. i. 21.* 'Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.' In the appellation Christ therefore must

must be included the sacred Duality which we insist upon, viz. Jeve and his Spirit, although here signifying an individual.

So Jude 4. 'Ungodly men denying the only Lord God' *τον μονον δεσποτην θεον*, that is, the Jeve Aleim και) 'even' (or who is no other than) 'our Lord Jesus Christ.'

By the only despot God the apostle understands the Jeve of the Jews, or that sacred Duality Jeve and his Spirit; but Jesus Christ individually is now the despot Jeve whom Jude declares to be denied by proud ungodly men; so therefore in the single personage *Jesus Christ*, is the sacred Duality *Jeve* and his Spirit comprehended.

So *Isa. xlv. 23.* 'I Jeve have sworn by myself—that unto me every knee shall bow and every tongue shall swear.'

John ii. 19. 'Destroy this temple, and in three days I will build it up.' I, namely I the Christ, without mention of his Spirit. Our Lord speaking these words undoubtedly pointed to his own body; and the I who should raise up this body was the speaker Jesus Christ. But Jesus Christ raised himself from the dead by the exertion of his own Spirit; therefore by the term *I* he must have intended singly himself as containing in himself the sacred Duality Jeve and his Spirit.

John xvi. 23. 'Whatsoever ye shall ask the Father in my name he will give it you. Hitherto ye have asked nothing in my name; ask and ye shall receive that your joy may be full.'

The two terms Father and Son in this, and other such passages, certainly include the whole Divinity; and since the Holy Spirit and the Logos are clearly proved to be a Duality, the Son intended in this passage can be no other than this sacred Duality, Christ and his Spirit; or, Christ in union with his Spirit must constitute the Son of God.

John vi. 37. 'All that the Father giveth me shall come to me, and he who cometh to me I will in no wise cast out; for I' (the Adni Jeve) 'came down from heaven not do my own will, but the will of my Father who sent me.'

Here again, all that is God, all that is divine, is contained in the Father and the Son; therefore in the individual personage of the Son speaking, must be contained the sacred Duality Jeve and his Spirit.

Eph.

L E T T E R I.

Eph. iii. 14. 'I bow my knees to the Father of our Lord Jesus Christ—that he would grant you to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, &c.'

Here again the whole divine nature is contained in the two personages the Father and the Son; and the Son being named Jesus Christ is said to dwell in the believer's heart by faith. But the Christ who dwells in the heart by faith must be the Spirit of Christ; or, which is the same, the Spirit of the Logos; and since by Christ in this passage must be understood the Son of the Holy Father, the Son of the Holy Father must include the sacred Duality Jeve and his Spirit. They are therefore together the Christ the Son of the Holy Father.

2 Cor. xii. 9. 'And he' (Christ) 'said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.'

Here again the apostle mentions Christ the speaker to him as a single personage endued with the *divinitas sua*, his own power that should be given to the apostle so as to rest upon him; but whom else can we understand by the Lord's resting power than the Spirit of Christ? And thus again we learn of the sacred Duality Jeve and his Spirit in the single personage Jesus Christ.

Acts xx. 28. 'Feed the church of God, which he has purchased with his own blood.'

No other can be here meant by God than Jeve Aleim, the God of the Jewish church. And if the blood of Christ be the blood of Jeve Aleim, not only Jeve Aleim must be Christ, but the person Christ individually must be the Duality Jeve Aleim.

Rev. ii. 23. 'And all the churches shall know that I am he' (that very Jeve) 'who searcheth the reins and the heart; and I will give unto every one of you according to your works.'

The *I* here speaking is again the individual personage Jesus Christ; but the words which Jesus Christ here speaks are also spoken by Jeve, *Jer.* xvii. 10. xi. 20. xx. 12. Jeve therefore is Christ; and in the individual personage Christ must be contained the sacred Duality; namely, Jeve the Angel God, and Jeve the Spirit God,

or

or Almighty Lord of Hosts. Thus again what Jeve proclaims of himself as the supreme God, St. Paul appropriates personally to Jesus Christ. *Isa.* xlv. 12. 'Thus saith Jeve of Hosts,' ver. 21. 'There is no God else beside me a just God and a Saviour. — Look unto me and be ye saved all ye ends of the earth, for I am God and there is none else. — Unto me every knee shall bow, and every tongue shall swear.' *Rom.* xiv. 11. 'We shall all stand before the judgment-seat of Christ, for it is written, as I live saith the Lord every knee shall bow to me.' *Phil.* ii. 10, 11. 'At the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' And hence we adventure to call our Lord Jesus Christ the one only visible Almighty God, *1 John* v. 20. 'True God,' the aionian Life, *Rom.* ix. 5. 'who is over all God blessed for evermore.'

In truth, we argue as follows. It being certain that Jeve is true God; and not less certain that he is not the Father-God; he, the Jeve, can be no other than the Son of God who is in the bosom of his Father, and now rendered visible and intelligible by being begotten of his Father an Angel God, effulgent in the glory of the filial Spirit, who is the Father's Spirit proceeding filially from his plenitude.

That Jeve is not the Father-God is demonstrable from numerous proof which, were it needful, might be adduced to the defiance of all contradiction; but it is sufficient that, without these, the characteristic attribute of the sacred paternal personage (he being the unsearchable inexplorable Deity in the source) avows that he is invisible, and unknowable to all but to himself. Whereas the Jeve Aleim has been (though sufferably) verily seen by Moses, by Isaiah, by Ezekiel, and by the three apostles James, Peter, and John, on the mount of transfiguration, and is knowable to all the saints.

And whereas the Son of God was in the bosom of his Father 'the same yesterday, to-day, and for ever; without beginning of days or end of life,' before ever the Angel God was begotten of the Holy Father; it will follow that he must have been originally the divine offspring by procession; and consequently must have been so identically one

one with his Holy Spirit, as that himself and his Holy Spirit must have subsisted and proceeded from everlasting one individual Son of the paternal God.

And thus from the word of God we infer that there are two states of divine sonship; the one signified by the word *procession*, the other by the word *generation*; that the former is natural and from everlasting; that the latter is divinely artificial and super-induced.

Also, that the latter is devised to be analogical, and intellectually expressive or representative of the former; and to explicate, reclude, and expose to view the certainty and reality thereof: in like manner as created existence exhibits the certainty and reality of an existence uncreated and from everlasting. See Part I. p. 89, 90.

Further proofs of this position, which might be greatly multiplied, I shall omit; and our next essay shall be to prove that Jeve and Jesus Christ have the same characters, not only as a complex personage, but also as spiritually or divinely distinguished from each other. Namely, that the Spirit of Jeve and the Spirit of Jesus Christ have one and the same characters in common and indiscriminately.

S E C T. II.

THAT the two holy names, the Spirit of Jesus and Jeve of Hosts, signify one and the same personage, the following characters will also evince.

1st. CHARACTER.

The Spirit of Jesus Christ is the Jeve of Hosts within us, the power of supplication and prayer.

So we read *Rom. viii. 26.* 'The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings exceeding words to express them.' *Jude 20.* 'Praying in the Holy Spirit.'

But this Spirit, who is called the Spirit of Christ, is as evidently Jeve of Hosts; for we read *Zech. xiii. 2.* 'And it shall come to pass in that day, saith Jeve of Hosts, that I will cut off the names of idols out of the land — that the prophets shall be ashamed every one of his vision — neither

‘ther shall they wear a rough garment to deceive.’
 ver. 1st. ‘In that day there shall be a fountain opened—
 ‘for sin and for uncleanness’—xii. 10. ‘And I will pour
 ‘upon the house of David, and upon the inhabitants of
 ‘Jerusalem the spirit of grace and of supplications, and
 ‘they shall look upon me whom they have pierced, and
 ‘they shall mourn for him’ (my angelic presence) ‘as one
 ‘that mourneth for his only son, and shall be in bitterness
 ‘for him as one that is in bitterness for his first born, &c.’
Jer. xlix. 35. ‘Thus saith Jeve of Hosts, I will break the
 ‘bow of Elam’—38. ‘I will destroy from thence the king
 ‘and the princes—I will bring again the captives of Elam,
 ‘saith Jeve.’ But the same work St. Paul assigns to Jesus
 Christ, *1 Cor.* xv. 25. ‘He must reign till he hath put all
 ‘enemies under his feet—he shall put down all rule and
 ‘all authority and power.’

2d. C H A R A C T E R.

*The Spirit of our Lord Christ is the Jeve of Hosts, a Spirit
 of Prophecy.*

John xvi. 13. ‘When the Spirit of Truth is come he
 ‘will guide you into all truth; for he will not speak of
 ‘himself, but whatsoever he shall hear that shall he speak,
 ‘and he will shew you things to come.’ *Acts* xi. 28.
 ‘And Agabus signified by the spirit that there should be a
 ‘great dearth throughout all the world which came to pass
 ‘in the days of Claudius Cæsar.’ *Acts* xx. 23. ‘The
 ‘Holy Spirit witnesseth in every city that bonds and afflic-
 ‘tions abide me.’

Now this spirit of prophecy who is the Spirit of Christ,
 proves also to be the Jeve of Hosts. *Isa.* xlv. 6, 7.
 ‘Thus saith Jeve the King of Israel, even his Redeemer
 ‘Jeve of Hosts—I appoint the antient people and the
 ‘things that are coming and that shall come; let them’
 (the heathen gods) ‘foreshew’ (as I have foreshewn);
 ‘have not I foretold and premonished’ (you of their com-
 ing? that I have so) ‘ye are my witnesses.’ (ver. 24.) ‘I
 ‘am Jeve that confirmeth the word of his servant’ (by
 whom I have foretold them) ‘that say to Jerusalem thou
 ‘shalt be inhabited, and to the cities of Juda ye shall be
 ‘built,’ (ver. 28.) that say to Cyrus’ (who shall be born

B

about

about one hundred years hence, and shall bear the name of Cyrus, and be a type of the Redeemer promised.) 'he is my shepherd and shall perform all my pleasure.' *Isa.* x. 33. 'Behold Jeve, Jeve of Hosts shall lop off the bow of terrors, the high ones of stature shall be hewn down, and the mighty shall be humbled,' *Jer.* xxxii. 15. 'Thus saith Jeve of Hosts the God of Israel, houses and fields and vineyards shall be possessed again in this land.' *ver.* 28. 'I will give this city into the hands of the Chaldeans—of Nebuchadrezzar—he shall burn it with the houses upon whose roofs they have offered incense unto Baal.'—But 37. 'behold I will bring them again into this place and I will cause them to dwell in safety'—40. 'and I will make an aionian covenant with them, and I will not turn away from them to do them good, but I will put my fear into their hearts, and they shall not depart from me.'

Now all this accurately corresponds with what St. Peter says of the Spirit of Christ, *2 Pet.* i. 21. 'Prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.'

And hence was the psalmist moved to prophecy as follow, *Psa.* lxxxix. 8. 'O Jeve of Hosts who is like unto thee? or to thy faithfulness round about thee.'—19. 'Thou spakedst in vision to thine Holy One' (viz. to the Angel of thy presence the Logos) 'and saidst I will lay help upon one that is mighty, I will exalt one chosen out of the people, with my holy oil have I anointed him with whom my hand shall be established, my arm shall strengthen him—I will beat down his foes before his face and plague them that hate him; but my faithfulness and my mercy shall be with him'—29. 'His seed will I make to endure for ever, and his throne as the days of heaven—If his children forsake my laws and walk not in my judgments—I will visit their transgressions with a rod and their iniquities with stripes; nevertheless my loving-kindness will I not utterly take from him, my covenant will I not break, nor alter the thing that hath gone out of my lips, Once' (for all) 'have I sworn by my holiness and I will not lie unto David,' (my beloved angelic property) 'his seed shall endure for ever and his throne as the days of heaven.'

Jeve

Jeve of Hosts therefore is the Spirit of Prophecy moving the holy men of God, and, as above, the psalmist, to foretel the purposes of God; or in other words the Spirit of Jeve and the Spirit of Jesus Christ are one and the same, and both to be understood as the Jeve of Hosts.

3d. CHARACTER.

The Spirit of our Lord Christ, the illuminating Spirit, is the Jeve of Hosts.

That the Spirit of Christ is this illuminating Spirit we learn from 1 Pet. i. 11. 'Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ, and the glory which should follow.'

Herein we observe a particular illumination; but the time when, and the manner how, was all enveloped in a cloud of darkness, while the fact with other circumstances was luminous, and evident; such is the nature of divine illumination. So 1 Cor. ii. 9. 'Eye hath not seen nor ear heard—the things of God, but God hath revealed them unto us by his Spirit, for the spirit searcheth the deep things of God.'

But the very same things we read of the Spirit of Jeve, or Jeve of Hosts. Isa. xi. 2, 3, 4. 'The Spirit of Jeve shall rest upon him, a spirit of wisdom and understanding, a spirit of council and might, a spirit of knowledge and of the fear of Jeve, and shall make him of quick understanding, and he shall not judge after the sight of his eyes—but with righteousness shall he judge the poor and reprove with equity.' Again Isa. lxi. 1. 'The Spirit of Jeve Aleim is upon me for Jeve hath anointed me to preach good tidings to the humbled' (i.e. or afflicted) 'he hath sent me to bind up the broken hearted to proclaim liberty to the captives, and the opening of the prison to them that are bound—to give unto them glory for ashes and the oil of joy for mourning.' So again Jer. xxxi. 23. 'Thus saith the Jeve of Hosts, the God of Israel, ver. 33. 'I will put my law in their inward parts and write it in their hearts.'—34. 'And they shall no more teach every one his neighbour and every man his brother, saying know Jeve, for they shall all know

'know me from the greatest even to the least.' *Isa.* xxx. 21. 'Thine ears shall hear a word behind thee saying this is the way walk ye in it;' and hence the psalmist prays *Psa.* cxix. 18. 'Open thou mine eyes that I may behold wonderful things out of thy law.' Jeve of Hosts therefore must be one light of the world with Jesus Christ.

4th. CHARACTER.

The Spirit of our Lord Christ is that regenerating Spirit who is Jeve of Hosts.

The work of regeneration is acknowledged to be the operation of the Spirit of Christ, for so we read *John* iii. 5. *Tit.* iii. 5. 'Not by works of righteousness which we have done but according to his mercy he hath restored us by the washing of regeneration and renewing of the Holy Spirit.' *1 Cor.* vi. 11. 'Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ even by the Spirit of our God.' For to be regenerate or new creatures is *2 Cor.* v. 17. 'to be in Christ.' *Eph.* i. 10. 'one in Christ;' *Rom.* viii. 9. 'to have the Spirit of Christ;' *Gal.* iv. 6. 'the Spirit of the Son of God in our hearts crying Abba Father.'

But these very operations of the Spirit of Christ we find addicted in the Old Testament to the Spirit of Jeve. So *Ezek.* xxxvi. 22. 'Thus saith Jeve Gods,' 27. 'I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them.' And it may not be doubted but the effects in the two preceding verses must also be imputed to this Spirit of Jeve. Verses 25, 26. 'I will sprinkle clean water upon you and you shall be clean, from all your filthiness and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh;' or which shall be perceptive of the good I have done you, and with what vast cost.

It may be observed further, that these effects ascribed to the Spirit of Jeve, Jeremiah ascribes to Jeve of Hosts;
so

so *Jer. xxxi. 23.* 'Thus saith Jeye of Hosts, the God of Israel — 33. I will put my law into their inward parts, and write it in their hearts — and they shall teach no more every man his neighbour — they shall all know me — for I will forgive their iniquities, and I will remember their sins no more.'

These very words are also applied by St. Paul to the Christian spirit as its natural fruits, *Heb. viii. 10.* and are exemplified by him in the Corinthian church, *2 Cor. iii. 2, 3.* 'Ye are our epistle written in our hearts, known and read of all men, written not with ink but with the Spirit of the living God.' A conception this, accurately tallying with the promises of the Old Testament.

So *Zech. xiii. 1.* 'In that day there shall be a fountain opened for sin and for uncleanness, saith Jeye of Hosts.' *Isa. xlv. 2, 3.* 'Thus saith Jeye that made thee and formed thee from the womb,' (viz. ver. 6. Jeye of Hosts the King of Israel) 'I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour out my Spirit upon thy seed, and my blessing upon thy offspring.' *Deut. xxx. 6.* 'And Jeye thy God will circumcise thy heart and the heart of thy seed.'

CH A R A C T E R.

Again as the Spirit of Christ hath his diversity of operations, so hath the Spirit of Jeye also.

In like manner in a variety of other instances the like resemblances, manifest between the Spirit of Jeye in the Old Testament, and the Spirit of Jesus Christ in the New, prove them to be one and the same Lord.

We read *1 Cor. xii. 5.* 'There are diversities of operations from the same God; by the Spirit of Christ is given to one the word of wisdom,' (or discretionary light) 'to another knowledge,' (or a lucid perception of the revealed word) 'to another faith,' (for the achievement of miraculous enterprizes) 'to another the gift of healing, to another the gift of prophecy,' (or pre-vision of future events) 'to another the discernment of spirits, to another tongues,' (or the knowledge of different languages) &c. All which marvellous effects are worked by one and the same Spirit, the Spirit of Christ operative in the believer.

And

And of the like diversity we read also from the Spirit of Jeye in the Old Testament. *Joh. ii. 28.* 'I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy; and your old men dream dreams; and your young men see visions. Also upon your servants and handmaidens will I pour out my Spirit.' Words which are of themselves a sufficient evidence that the Spirit of Jeye can be no other than the very Spirit of Christ.

However, we read again of the diversity of gifts from the Spirit of Christ, answered by a like diversity among the Jews, from Jeye constituting, the one a Moses, another a Samson, another an Elias, another a Joshua, another a Bezaleel, and another an Hiram; and others again, Gideons, Shadrachs, Samuels, Davids, Solomons, Daniels, &c. 'who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, eluded the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.'

And again in like manner as the Spirit of Jeye in the Old Testament wrought deliverance from outward worldly bondage, the Spirit of Christ in the New wrought yet greater deliverance from the tyranny of sin and Satan within us; and therefore must have been his equal. Of this we read *2 Cor. iii. 17.* 'Where the Spirit of the Lord is there is liberty.' *Rom. vi. 14.* 'Sin shall not have dominion over you, for ye are not under the law but under grace.' *Rom. viii. 13.* 'Ye through the Spirit do mortify the deeds of the flesh.' *Gal. v. 16.* 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' *John viii. 32-34.* 'Whosoever committeth sin is the slave of the sinful one; but if ye continue in my word, ye shall know the truth, and the truth shall make you free.' (ver. 36.) 'And if the Son shall make you free, you shall be free indeed.'

Now this freedom is really even that of which Jeye of Hosts speaks as by his regenerative efficacy, through the pouring out of his Spirit in the latter days; for our inward freedom shall be blessed with outward freedom also. So *Jer. xxix. 4, 14.* 'Thus saith Jeye of Hosts, I will turn away your captivity, and gather you from all nations.'

Jer.

Jer. xxx. 8. 'In that day, saith Jeve of Hosts, I will break off his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of thee.' This promise, observe, attends that day when Jeve by the effusion of his Spirit shall have filled the hearts of his people with the knowledge of the truth; when they shall have been, *John* xvii. 19. 'sanctified by the truth,' *Rom.* xv. 16. 'sanctified by the Holy Spirit,' *Tit.* iii. 5. 'renewed by the Holy Spirit,' *1 Cor.* i. 2. 'sanctified by Christ Jesus.'

The knowledge of the truth regenerates the heart into an heart of flesh, or feeling heart; and when the Jews shall have this given them, in that day, *Jer.* xxx. 10. 'I will save thee from far, and thy seed from the land of captivity.' — 11. 'Though I make a full end of other nations whither I have scattered thee, yet will I not make a full end of thee; I will correct thee in measure, and will not leave thee altogether unpunished.' — 17. 'I will restore health unto thee; I will heal thee of thy wounds.'

Of this freedom we read *Zech.* xii. 10. 'I will pour upon the house of David the spirit of grace and supplication, and they shall look upon me whom they have pierced, and mourn for him,' &c. So that the lucid vision of redeeming love is the knowledge of that truth, which, as the Spirit of Christ giveth, so, the Spirit of Jeve also giveth.

And the truth being thus conceived, the tyrant's power over them shall likewise surcease and be no more, for *Zech.* ix. 11. 'By the blood of thy covenant I have sent forth thy prisoners. — Turn ye to the strong hold, ye prisoners of hope. — Jeve shall be seen over you; Jeve of Hosts shall defend thee, shall make thee the sword of a mighty man,' shall crush the domineering rule retaining thee, having *Acts* xv. 9. 'purified thy heart by faith.'

It is a sound maxim that all freedom must result from, and be commensurate with, the vision of the truth; and the knowledge of truth is given, *1 Pet.* i. 2. 'through sanctification of the Spirit unto obedience,' regulated by that truth, 'and the sprinkling of the blood of Jesus Christ;' and in the acceptance of this aspersions we are only passively receptive; our freedom rises spontaneous in us while, *1 John* i. 7. 'We walk in the light as he is in the light,' or are attentive only to its gracious influences.

No

No man ever sins while he has in splendid view the realities of the kingdom of heaven, or without first and previously illapsing into the spirit and habitude of unbelief.

S E C T. III.

OUR next essay shall be to shew, that although the Logos incarnate, or our Lord Christ, be every where in the scriptures proclaimed our Lord, our sole Proprietor, our Saviour, our Redeemer, Absolver, &c. yet nevertheless is the Divine Spirit, the Spirit of our Lord Christ, so proclaimed equally with him, and therein described as one and the same single personage with him; and as named in the Old Testament Jeve of Hosts.

F I R S T.

The sacred Duality are both equally our proprietor.

So *Isa.* liy. 5. 'Thy makers is thine husbands, Jeve of Host is his name.'

Observe here the Duality עשׂיך thy makers, בעליך thy husbands; and yet we read them as a single personage in *Isa.* li. 13. '— that thou shouldst be afraid of a man that shall die — and be as grass, and forgettest Jeve thy maker,' יהוה עשׂיך singular.

Isa. xl. 11. 'Behold, Jeve (אלהים) Gods will come — he will feed his flock like a shepherd, he will gather his lambs with his arms and carry them in his bosom, and gently lead them that are with young.' Jesus Christ therefore is Aleim Gods. But he is also the divine Duality Jeve and the Holy Spirit; for the prophet proceeds, ver. 13. 'who hath directed the Spirit of Jeve, or being his counsellor hath taught him — all nations before him are as nothing — as the drop of a bucket — as the dust of the balance.'

Ezek. xxxiv. 15. 'I will feed my flock, and cause them to lie down, saith Jeve Gods;' but the Jeve Gods who was to do this is the man Jesus Christ. 'I will seek that which is lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick, — and will set up one shepherd over them, even my servant David,' (that is the beloved, namely

'my servant David' (that is the beloved, namely the man Jesus Christ,) 'and he shall be their shepherd.' We are therefore the property of the Aleim, and the Aleim consists of the Logos and his Spirit; and the beloved Servant, who is the true David, is the man Jesus Christ. Again,

S E C O N D L Y.

Jesus Christ, or Jeve and his Spirit, are both our one Redeemer.

So *Isa.* xlvii. 4. 'As for our Redeemer Jeve of Hosts is his name, the Holy One of Israel.' *Psa.* xxxiv. 22. 'Jeve redeemeth the souls of his servants, and none of them that trust in him shall be desolate.' *Psa.* lxxviii. 35. 'For the Aleim is their rock even the High God.' אליל אל the Jeve of Hosts their Redeemer.' *Isa.* xli. 14. 'Fear not thou worm Jacob, and ye men of Israel, I will help thee saith Jeve, even thy Redeemer the Holy One of Israel; that is Jeve of Hosts.' *Isa.* xliii. 1. 'Thus saith Jeve that created thee O Jacob, even he who formed thee O Israel, fear not for I have redeemed thee; I have called thee by my name, thou art mine.' *Psa.* xlix. 13. 'Their way is folly yet their posterity approve their sayings, they are deposited like sheep in hades.' לשאיל; 'Death shall feed upon them and the righteous shall have dominion over them; but the Gods אלהים shall redeem my soul from the hand of hades, he shall receive me.'

T H I R D L Y.

Jesus Christ and his Spirit are both our Rock.

So *Isa.* xxvi. 4. 'Trust in Jeve for ever, for in Jeve is the rock of ages.' 2 *Sam.* xxii. 7. 'In my distress I called upon Jeve and cried unto my God and he did hear me.' — 47. 'Exalted be the Gods the rock of my salvation, my only trust for salvation.' *Isa.* xli. 8. 'Is there gods besides me, yea there is no rock, I know not any.' *Isa.* xxvii. 4. 'Fury is not in me' (else would you have been destroyed long since,) ver. 5. 'If he will lay hold of my strength' (strong hold or fortress) 'let him

‘make peace with me; by this shall the iniquity of Jacob
‘be purged.’

FOURTHLY.

Jesus Christ, or Jeve and his Spirit are both our Ransomer.

Hof. xiii. 14. ‘I’ (Jeve thy Aleim ver. 4.) ‘will ran-
‘som them’ (רָדַם) ‘from the hand of Hades, I will re-
‘deem them from death.’ Isa. xxxv. 2. ‘He shall see
‘the glory of Jeve, the excellency of our Aleim,’—9. ‘no
‘lion shall be there, no ravenous beast shall be found
‘there, but the redeemed shall walk there, the ransomed
‘of Jeve shall return and come to Zion with songs.’ Jer.
xxxii. 2. ‘for Jeve hath redeemed Jacob and ransomed
‘him from the hands of him that is stronger than he;
‘therefore shall they come and sing in the heights of
‘Zion—and they shall sorrow no more at all.’

FIFTHLY.

*Jesus Christ, or Jeve and his Spirit are both our Saviour
and Deliver.*

Isa. xlv. 18. ‘Thus saith Jeve who hath created the
‘heavens, Aleim himself that formed the earth,’—21, 22.
‘there is no God beside me, a just God and a Saviour;
‘look unto me and be ye saved all the ends of the earth,
‘for I am God and there is none else.’—23. ‘Unto me
‘every knee shall bow and every tongue shall swear.’ Isa.
‘lx. 12. ‘The nation and kingdom that will not serve thee’
(Zion) ‘shall perish—the sons also of them that afflict
‘thee shall come bending unto thee, and they that despise
‘thee shall bow themselves down at thy feet, and thou
‘shalt know that I Jeve’ (Aleim) ‘am thy Saviour and
‘Redeemer, the Mighty one of Jacob.’—18. ‘Violence
‘shall no more be heard in thy land, wasting or destruc-
‘tion within thy borders.’ Hof. xiii. 4. ‘I am Jeve thy
‘Aleim, thou shalt know no God but me, for there is no
‘Saviour beside me.’ Psa. lxxii. 4. ‘He shall save the
‘children of the needy, he shall break in pieces the op-
‘pressor,’ (ver. 14.) ‘he shall redeem their soul from de-
‘ceit and violence’ (the deceitful and the violent) ‘and
‘precious

‘precious shall be their blood in his sight.’ *Isa.* l. 2. ‘Is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold at my rebuke I dry up the seas, I’ (the Aleim) ‘clothe the heavens with blackness.’ *Fer.* xv. 20. ‘I am with thee to save thee and deliver thee saith Jeve,’ (ver. 16. Jeve of Hosts) ‘I will deliver thee out of the hands of the wicked, and will redeem thee out of the hand of the terrible.’ *Fer.* xiii. 20. ‘Thus saith Jeve Aleim—I will deliver my people out of your hands and they shall be no more in your hands to hunt, and ye shall know that I am Jeve.’

S I X T H L Y.

Jeve and his Spirit are as in Jesus Christ, both our Advocates.

Fer. l. 34. ‘Their Redeemer is strong Jeve of Hosts is his name, he shall thoroughly plead their cause.’ *Fer.* li. 5. ‘For Israel hath not been forsaken nor Judah of his God the Lord of Hosts; though their land was filled with sin against the Holy One of Israel.—10. ‘Jeve hath brought forth our Righteousness.’ ver. 19. ‘Israel is the rod of his inheritance.’ ver. 36. ‘I will plead thy cause and take vengeance for thee.’ *Isa.* li. 22. ‘Thus saith Jeve, the Jeve thy Aleim that pleadeth the cause of his people, behold I have taken out of thy hands the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again.’ *Mich.* vii. 9. ‘I will bear the indignation of Jeve because I have sinned against him, until he plead my cause and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness,’ (or righteous one) ‘then my enemy shall see, and shame shall cover her who said unto me where is Jeve thy God?’

And the like intelligence is also given us in the New Testament, *Rom.* viii. 26. ‘The Spirit itself maketh intercessions for us with groanings which cannot be uttered,’ and the like is said of Jesus Christ, *Heb.* ix. 24. ‘He is entered into heaven’ itself ‘now to appear in the presence of God’ (the Father) ‘for us.’ That is, both the Logos and his spirit are our advocates.

S E V E N T H L Y.

Jeve and his Spirit are the same as Jesus Christ, both the Blotters out of our Sins.

Isa. xliii. 14. 'Thus saith Jeve your Redeemer, the Holy One of Israel, I am Jeve your Holy One the creator of Israel your king.' ver. 25. 'I even I am he who blotted out thy transgressions for my own sake, and will not remember your sins.' *Isa.* xlv. 22. 'I have blotted out as a thick cloud thy transgressions even as a cloud thy sins, return unto me for I have redeemed thee.' *Isa.* xlviii. 10. 'Behold I have redeemed thee but not for silver, I have chosen thee in the furnace of affliction.' *Psa.* ciii. 1, 2, 13. 'Bless Jeve O my soul—who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life from destruction—like as a father pitieth his children Jeve pitieth them that fear him.' *Psa.* cxxx. 3, 4, 7. 'If thou Jeve shall mark iniquity who shall stand?' but there is forgiveness with thee that thou mayest be feared, and 7, 8. 'with Jeve there is mercy, with him is plenteous redemption, he shall redeem Israel from all his iniquity.' *Jer.* i. 18. 'Thus saith Jeve of Hosts the Aleim of Israel.—20. 'In those days the iniquity of Israel shall be sought for and there shall be none—for I will pardon them whom I reserve.' *Ezek.* xxxvi. 'Thus saith Jeve Aleim—I will sprinkle clean water upon you and you shall be clean from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you; and I will take away the stoney heart out of your flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them.'

We conclude then, that if Jeve of Hosts, the Almighty God, be all this which the scriptures aver he is, viz. our Saviour, our Lord, our Redeemer, our Advocate, and the Blotter out of our sins, equally with the Angel God, the only begotten Son of the Holy Father; it must be by some official distinction characterising this divine Duality (disparatively each from the other) that they are personally distinguishable.

That they are indeed personally distinguishable is certain, as also that they are a Duality; and therefore the
Jeve

Jeve of Hosts must be so our Saviour, so our Redeemer, so our Advocate, and so the Blotter out of our sins, as the Angel of his Presence is not: that is, their respective offices must be in quality different, and in quality only; and this is only and verily the fact.

Nothing can be surer than that the Holy Spirit cannot be (that which his Holy Angel is) the oblation for us, the passover or paschal lamb devoted, the ransom price paid, the atonement, or expiating recompence, the victim itself, or sacrifice for us.

It will follow then, that Jeve of Hosts must be, and not otherwise, our Redeemer and Mediator, than as the priest sacrificing: he must be the ransomers paying the ransom price, and which price must be also his own property. He can be our Redeemer only as the oblator slaying this paschal lamb his property for us, and thereby expiating our sins, and therewith propitiating extreme justice, or the punctuality of righteousness; and therefore, in other words, as will hereafter be proved, Jeve of Hosts must be the true Melchisedec priest.

S E C T. IV.

An objection replied to.

Objector.

EVEN the speciousness of your hypothesis is a plea against it. For we read, *Job xi. 7.* 'Canst thou by searching find out God? Canst thou find out the Almighty to perfection?' Also that the variety of names and manifest oppositions, and distinctions of personalities applied to God in many parts of the Old Testament, must indicate differences which we are not aware of, is no unreasonable presumption.

We answer, that these names are all of them given to the Angel Jeve is proveable. Also that Jeve the Duality is *One*, is a postulate indubitable from *Deut. vi. 4.* 'Hear, O Israel, Jeve our Gods is one Jeve.' Although therefore we have in Jeve two personalities to be worshipped, these two are avowedly one individual Christ or Jeve.

Also, that the several names, Al Sedi, Aleim, Jeve, are each of them as familiarly applied to the visible personage,

sonage, the Angel God, singularly, as to the complex Duality Jeve, dually; all who are conversant in the books of the Old Testament must know: I will however give you a few instances in proof hereof.

Gen. xvii. 1. 'And Jeve appeared unto Abraham, and said unto him, I am Al Sedi, Almighty God,' (that is, I and my Spirit, being the Aleim, are so, for his Spirit is never absent from him) 'walk before me, and thou shalt be perfected. And Abraham fell upon his face. And God' (Aleim visible in the Angel God) 'talked with him, saying, behold, my covenant is with thee, to be unto thee a God, and to thy seed after thee. — And Abraham said unto God,' &c. And verse the 22d. 'he left off talking with him, and God' (viz. the Angel God) went up from Abraham, that is, ascended from him in a visible manner.

Again, *Gen. xxxv. 9.* 'And' (Aleim) 'Gods appeared unto Jacob and blessed him, and said, I am' (Al Sedi, Almighty God) 'be fruitful and multiply, &c. Here is no other appearance seen than individually the Angel who is named the Al Sedi, the Aleim, the Jeve. — ver. 13. 'and Aleim went up from him in the place where he talked with him,' &c. Again, *Exod. iii. 2.* 'And the Angel Jeve appeared to him' (Moses) 'in a flame of fire out of the midst of a bush,' and ver. 4. 'the Angel Jeve,' being really Aleim Gods, 'called to him' (Moses) out of the midst of the bush, and said, Moses, Moses,' ver. 6. 'and Moses hid his face, for he was afraid to look upon Aleim:' ver. 7. 'and Jeve said, I have surely seen the afflictions of my people — say unto the children of Israel, I AM hath sent me unto you. — This is my name for ever, and this my memorial unto all generations.' The Logos is here called both the Angel Jeve, Al Sedi, Aleim, and Jeve; and their personal union is hereafter asserted, viz. *Exod. xx. 2.* And Aleim spake all these words, saying, I am Jeve thy Gods.' And yet again in the chapter following their distinction, Jeve, from Jeve, is implied. So *Exod. xxiii. 20.* 'I send the Angel before thee,' that is, who shall be hereafter presented to you in a new personality called the Branch, and who is really my Son, a Son to us is given in him, we shall inhabit him as our tabernacle, therefore when he comes 'beware of him and obey his voice, provoke him not for he will not pardon for my name' (my plenitude when

whence my character and attributes result) 'is in his interior,' &c.

Exod. xxxiii. 11. 'And Jeve spake unto Moses face to face, as a man speaks unto his friend.' *Ver. 20.* 'Thou canst not see my face' (as it ought truly to be seen in the glory of my Spirit and of my Father's, and as his real offspring) 'for there shall no man' (thus) 'see me and live;' but, *ver. 22.* 'I will cover thee with mine hand while I pass by, and I will take away mine hand' (for by the bare act of my covering you, you shall be preserved) 'and thou shalt see my back parts, but my face shall not be seen,' viz. while I thus appear in my native and hereditary splendor.

Permit me yet one instance more, and it shall suffice.—*Josh. v. 13.* 'And Joshua looked, and behold a man stood over against him with his sword drawn in his hand; and Joshua said unto him, art thou for us or for our adversaries.' *Ver. 14.* 'And he said nay,' (not for your adversaries) 'but as a captain of the hosts of Jeve' (Aleim) 'am I now come; and Joshua' (perceiving him to be the Logos) 'fell on his face to the earth and did worship him. And he said unto Joshua, loose the shoes from thy feet. — I have given into thine hand Jericho, &c.'

No other appearance is here visible to Joshua, than the Angel God. In the like manner, when our Lord was upon earth, no other personage was visible of him than the man Jesus; and yet as this Angel with a sword in his hand was Jeve, before whom Joshua was bid (as was Moses) to loose his shoes from off his feet, in that he was standing in the presence of Al Sedi the Almighty God, no other was Jesus Christ.

For thus Jesus Christ, sleeping on his pillow in the hinder part of the ship, appeared only as any other man in his sleep; yet he was the omnipotent God, whom winds and seas obey, therefore on his rebuking these there was a great calm; for the man Jesus Christ and Jeve Aleim are to be considered by us as one individual and complex personage, even Jesus Christ, without distinction made between the separate natures, of which he is so the complex individual.

The vulgar discriminating terms pretending distinction between the human and divine natures of Jesus Christ are very deceptive and inducive into errors; he who sees
Jesus

Jesus Christ sees Jeve; and he who worships Jesus Christ worships Jeve; in that Jeve is Jesus Christ, and Jesus Christ the only Son of God in his internal complex personage; as Jeve is in the Logos, so is both Jeve and the Logos in the man Jesus Christ.

It was the man Jesus Christ from whose hands the five loaves and two fishes increased so marvellously even in the mouths of them that ate, as to feed five thousand men besides women and children; and further, to supply twelve bushels of fragments that remained of these after the multitude had all eaten and were filled.

This single fact well established proves at once that the man Jesus was the very Jeve now incarnate who led the Israelites in a pillar of a cloud; and *Exod. xiii. 21.* which Jeve he (Christ) was, *Exod. xiv. 19.* The Angel God was the Aleim who, ver. 21. 'divided the water of the Red Sea to be a wall unto the Israelites on the right hand and on the left,' that they might pass through it on dry ground. And these miraculous powers were also transferable by gift as from Jeve, so from Jesus Christ, to even his creatures in his name. So *Exod. xxi. 6.* 'When much people died by serpents in the wilderness,' Jeve commissioned Moses to lift up a brazen serpent upon a pole, 'and it came to pass that whoever beheld this serpent of brass he lived.' And thus Jesus Christ commissioned his apostles to heal the sick, cast out devils, &c. and this power attended them, *Acts v. 15.* 'Inasmuch that they brought the sick into the streets, and laid them upon beds and couches, that at least the shadow of Peter passing by might overshadow some of them.'

These wonderful facts are innumerable, and yet the luminous perception of them in their sublime cause was of grace; exceeded the dint of human wisdom, exceeded flesh and blood. So *Matt. xvi. 17.* 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.'

The true Wisdom therefore will supplicate from the Holy Father that light which shall shew us, that this Jesus when he became man was the Holy Father's Theanthrope, Barnesa, or Son-man; who before he became man was the Father's Monogenes, or only begotten Son, and who before he was his only begotten Son (and in his retrospective state of priority to all creatures) was the inconceivable

table Son of God, *John* i. 18. 'in the bosom of his Holy Father.' The invisible, immortal, immutable Son of the Holy Father, his Son 'without beginning of days, or end of life; the same yesterday, to-day, and for ever.'

But farther than this, namely, how and in what mode of existence he lived primevally with his Holy Father no creature can declare; for *Luke* x. 22. *Matt.* xi. 27. 'no one knoweth who the Son is save the Father, and no one knoweth who the Father is save the Son, and he to whom the Son shall reveal him.'

To all true knowledge of the Son of God revelation is necessary; and accordingly by public revelation we learn of him, that as he received not his existence through being born a man of the Virgin Mary, so neither received he his existence through becoming the only begotten Son of God, for that he lived antecedently in the bosom of his Holy Father, before the beginning, *John* i. 1, 2. 'he was God, and was in the beginning with God.'

And since he was ever with his Father, *Isa.* ix. 6. 'the Wonderful, the Counsellor, *Psa.* lxxxix. 28. 'the Covenanter,' probably it was by an original primeval article of contract that he should become a man; that so he might be our God, and his Father intelligible to us, through our knowledge of him; and in like manner that, before this event or before he became man, he should become Angel God, Creator of all things, and through whose knowledge his Holy Father might be rendered intelligible to the host of heaven; and yet who can penetrate these hidden things, the counsels of God!

Suffice it then, that if we believe the scriptures, we know this saving truth; namely, that Jesus Christ is personally the Almighty God, the aionian Father, the Prince of Peace, rendering us acceptable to his Holy Father, and shall be capable of discerning in him the Almighty God, in whatever aspect or situation presented to our view, whether in his angelic form, (in whose image we were made) or in his human form of tactile flesh; whether splendid in the glory of his Spirit, as on the mount of transfiguration; or bleeding under the horrible flagellum at Pilate's pillar, or hanging on his wounds at the cross, a spectacle of general contempt.

And if we persist to believe in him through all these altitudes, we shall also know him as he is, and exper-

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mentally

mentally in that definition of him LOVE; and know assuredly that wherever Jesus Christ is there is also in full power his Holy Spirit, who is likewise the Spirit of his Holy Father; the Spirit in and with whom the man Jesus is OMNISCIENT, divinely sensitive of all things, of all contingencies, and of all occurrences; OMNIPRESENT, virtually present, and therefore co-active every where together with his infinite Spirit throughout his whole creation; and at all times the searcher of all hearts, and of all things; and that he is the COMPETENCY of all freedom and true liberty; the seal of sonship; the evidence of adoption; the filial confidence within us; the bond of all genuine union, peace, life, perfectness, and worker of all good things.

For this sacred Spirit is ever in, through, and with the divine angelic human personage Jesus Christ, with an union signified by the union of an human soul with its body, no union more intimate being as yet discoverable to us.

Again, the Holy Spirit is he who proceeding from the Father, and being in the begotten Son of God as his Spirit is also called the filial Spirit, and is likewise invisible, immutable, unbegotten, the same yesterday, to-day, and for ever, without beginning of days or end of life.

We admit that this intelligence is strange and incomprehensible; and yet is it not more strange or incomprehensible than the fact which is the basis of all Christian intelligence, namely, the assumption of manhood into fellowship with Almighty God, through his Logos being generated by the Holy Spirit a man, incarnate in the flesh of the virgin.

These gospel reports are altogether a mystery, and such a mystery as that St. Peter assures us the holy angels desire to inspect them; they are therefore both wonderful and true; for sublime is the knowledge of Jesus Christ, of whose lustre we have that grand passage of St. Paul to Timothy, 1 *Tim.* vi. 14. 'Until the appearance of our Lord Jesus Christ, which in its proper times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only has immortality, dwelling in the light' (viz. in his Father's light) 'which no man can approach unto, whom no man has seen or can see to whom be honour and power aionian, Amen.'

LETTER

L E T T E R II.

OF JEVE SON OF GOD.

SECTION I.

Of divine revelation.

MANY are the manifestations which God has made of himself to mankind, and always all of them in the personage of his Son, and in them all avowing his divinity in terms so express and unequivocal, that it becomes a thesis among the schoolmen, whether the Son might be justly named the instrument of the Holy Father; an appellation this, however, which to me seems very unwarrantable.

Of these, the three cardinal manifestations exposed to man were, first, of his angelic personage at the creation of this earth, and thence to Adam, to the antediluvians, &c. down to the days of Moses, under the name of Al Sedi the Almighty God. It seems however that even in those early times this title was not single, but defined explicitly by that additional and descriptive dual term Aleim Gods.

Hence we find this term Aleim familiar with Abraham and his family, and afterwards it became the usual adjunct to his second and succeeding name Jeve.

The second grand manifestation which God made of himself to man was that to the Jews by Moses in Egypt, when he collected them from the Egyptians for his peculiar people, under the conduct of Moses as his apostle to them, and assumed his second name Jeve, a name importing I shall or will be hereafter.

However strange this name, it was such wherein he professes himself to be the one only true God, besides whom there is no other; and by addition of Aleim Gods thereto, he professes himself to be a Duality of personages, an angelic and a pneumatic or spiritual personage: the angelic bearing a similitude of a man or angel, the pneu-

matic the similitude or semblance of fire, a fire too vivid to be inspected by mortal eye or confidence; a fire, a body of divine glory inaccessible, a real personage, a subsistence individual and distinct from all other, the Lord of Hosts.

In these two personages alone has the great God been ever in any degree visible or intelligible. No creature hath ever seen or can see the Holy Father, it being an attribute of his that he is invisible to every creature; is visible personally to none but to his Son, who is as himself singly.

The Holy Father being thus invisible, it was in the union of those two personages of his Son, his angel and his glory, or his angel in glory (often called the glory of the Father) that he proclaimed himself to Moses, *Exod.* xxxiv. 6. 'Jeve, Jeve,' (Aleim) 'Gods, merciful and 'gracious, long suffering, and abundant in goodness and 'truth, reserving mercy unto thousands,' (of generations) 'forgiving iniquity, transgression, and sins, and who will 'by no means clear the guilty;' or, whose love and mercy are decreed infallibly and unconditionally for all, and yet in such a manner and provision, as that its sensible indulgences shall be withheld from the guilty for thousands of future aions.

On this foundation he made many further discoveries of himself to his people, as that he was a Pacifier, a Mediator, a Redeemer, promising also that he would in due time come in a visible personage among them, a familiar and condescending God.

For the fears of the Jews being greatly alarmed by his august presentation made on Horeb, (part of mount Sinai) attended by all the terrors of majesty, with the thunderings of the elements, the quakings of the mountain, the huge clouds of smoke rolling in dense volumes down the sides of it, the soundings of the invisible trumpet waxing louder and louder, and the voice of God, bespeaking them from the midst of the vivid fire; the multitude were effectually humbled, and complained of these terrors of his glory, as unable to subsist under them.

They besought Moses therefore, *Deut.* v. 25. 'Now 'therefore why should we die, for this great fire will consume us. If we hear the voice of Jeve our' (Aleim) 'Gods, then shall we die: for who of all flesh have 'heard

‘heard the voice of the living God speaking out of the
 ‘midst of the fire and lived? Go thou near and hear all
 ‘that Jeve our’ (Aleim) ‘Gods shall say and speak unto
 ‘us and we will hear and do it. And Jeve said they have
 ‘well said all that they have spoken.’

By this occasion the promise was made them of the
 Lord’s third manifestation, as a meek, lowly, social and
 compassionate Lord; who could be conversant among his
 people as a friend and brother. *Zech. ix. 9.* ‘Rejoice
 ‘greatly O daughter of Zion, behold thy King cometh
 ‘unto thee righteous and having salvation, lowly and
 ‘riding upon an ass,’ (even upon a colt the foal of an ass.)
Isa. xl. 11. ‘He will feed his flock like a shepherd, and
 ‘will gather his lambs with his arms, and carry them in
 ‘his bosom, and shall gently lead those that are with
 ‘young.’ *Isa. xlii. 3.* ‘a bruised reed will he not break,
 ‘and the smoking flax will he not quench.’

In the first of these manifestations our Lord asserts his
 divinity by creation, *Gen. i. 3.* ‘And the Aleim said, let
 ‘there be light and the light was.’ ver. 24. ‘and Aleim
 ‘said let the earth bring forth the living creature after his
 ‘kind; cattle and reptile and wild beast, and it was so.’
 Each emerged in full perfection, with its proper organs
 for sensation and activity; with head, mouth, eyes, ears,
 limbs, joints, and a beautiful vestiture externally; and
 with veins, valves, arteries, spinal marrow, brains, glands,
 muscles, bone, warm blood, moving lungs, a beating
 heart; and other viscera, of exquisite structure, internally.

And he asserts the like by his authoritative command to
 Adam, *Gen. ii. 16, 17.* ‘And Jeve Aleim said of every
 ‘tree thou mayest freely eat, but of the tree of knowledge
 ‘of good and evil thou shalt not eat; in the day that thou
 ‘eatest thereof thou shalt surely die;’ that is begin to
 die.

In the second of these manifestations he asserts his divi-
 nity by verbal protestation, *Isa. xlv. 8.* ‘Besides me
 ‘there is no God, I know not any;’ and in many other
 like places. And in his third manifestation he asserts his
 divinity by placid intimations and consequences; and by
 his name Emanuel God manifest in the flesh, and by
 apostolic testimony and asseverations; so 1 *John v. 20.*
 ‘Jesus Christ, this is the true God, and aionian life.’

But

But his fourth manifestation is as yet partial, a mere glance only, a casual gleam of his light; this being still in reserve. It began at his resurrection from the dead, and ascension into the heavens; but shone only in his after appearances, *Rev. ii. 18.* 'These things saith the Son of God who hath eyes like unto a flame of fire, and his feet like fine brags,' chap. i. 15. 'as if they burned in a furnace.' *Rev. i. 8.* 'I am Alpha and Omega saith the Lord, who is and was and is to come, the Almighty.' *ver. 18.* 'I am he who liveth and was dead, and behold I am alive for evermore.' *Rev. vi. 14.* 'And the four living ones, and the twenty-four elders fell down and worshipped him who liveth for ever and ever.'

SECTION II.

Of the Sonship of Jesus.

OUR fathers even under the Old Testament, had they been discreetly studious of it, might have discovered in obscure hints and intimations the sonship of their Jeve God. So from *Isa. ix. 6b* 'Unto us' (the Duality) 'a child is born, unto us a son is given;' that is, is given of our Father. So again the Holy Spirit, as personating mysteriously the Holy Father and pronouncing his words, speaks *Psa. lxxxix. 19.* 'Thou spakest in a vision to thy Holy One and saidst, with my holy oil have I anointed him.' *ver. 26.* 'He shall cry unto me, thou art my Father my God and the rock of my salvation; also I will make him my first born higher than the kings of the earth,' *ver. 36.* 'his seed shall endure for ever and his throne as the days of heaven.' *Isa. vii. 14.* 'Behold a virgin shall conceive and bear a son and shall call his name Emanuel.' *Psa. ii. 7.* 'I will declare the decree, Jehovah' (even the Jehovah as yet unrevealed unto man) 'hath said unto me, thou art my Son this day have I begotten thee.'

These words were indeed abstruse innuendos, the Jews however, must have been well assured that they contained intelligence of the greatest moment; and this last passage, being so express, has been by some of their rabbies interpreted of the Messiah promised. *Deut. xviii. 18.* 'I will raise up a prophet from among their brethren like unto thee, and I will put my words into his mouth, and whosoever

‘whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.’ *Exod. xxiii. 21.* ‘Beware of him and obey his voice, provoke him not for he will not pardon, for my name is in him.’

With regard to the terms of this passage (*viz.*) ‘this day have I begotten thee,’ most of the primitive christian writers contend that they relate to our Lord’s generation before any creation began; they therefore urge the authority of St. Paul to the Hebrews for this application, *Heb. i. 4, 5.* ‘Being so much better than the angels, as he hath by inheritance obtained a more excellent name than they, for unto which of the angels said he at any time, thou art my Son this day have I begotten thee; and again, I will be unto him a Father and he shall be unto me a Son.’

And that the term (*Semeron*) to-day in the above citation, *Heb. 1.* and consequently in the second psalm is to be understood of our Lord’s generation before the world began, shines clearly from the apostle’s use of it in proof of our Lord’s sonship, not as man but as God.

But our modern writers contend that this psalm relates singly to our Lord’s glorification; and seem to prove their point so convictively, that I must believe with many others of a third opinion, who insist that this verse has reference to both events; and though it may be understood as relative directly to our Lord’s being begotten of his Holy Father at the time of his glorification as the God-man; yet by an oblique retrospect it imports an intelligence of a prior generation. And thus this verse turns out a proof of such his generation before all ages consequentially * or by implicit deduction and inference.

That

* This second psalm is a prophecy concerning the Son of God celebrating his appointment (*ver. 2. 3. 5. 9.*) to subvert all heathen dominion and authority, together with their kings and rulers, as his most pernicious enemies; that ‘he will burst asunder their bonds’ of oppression and tyranny; that he ‘will vex them in his sore displeasure; will break them with a rod of iron; and dash them to pieces like a potter’s vessel.’ Words which correspond remarkably with numberless other passages of sacred writ, describing the Lord as a deliverer of his people; and challenging his claim of them, for his own exclusive property; to be no less than that of his claim to the Israelites, when he delivered them from

That the apostle's use of these words, 'thou art a priest for ever: this day have I begotten thee,' relate to what happened

their subjection to Pharaoh, and the usurpation of the Egyptian court; such being surely a type of that great deliverance which remains still to be accomplished.

A time, a day is herein expressed when this power and commission shall be given him, enthroning him, the God and sovereign Lord of the whole universe; to put down 1 Cor. xv. 24. 'all rule all authority and all power;' and the apostle gives us to understand that this his commission began soon after his resurrection, *Acts* xiii. 32. 'We declare unto you the glad tidings; the promise which he has made unto the fathers, God has fulfilled the same unto us their children' *απαγγελος* after that he had raised up Jesus again; as (also of which prophecy) it is written in the second psalm, 'Thou art my Son this day have I begotten thee.'

For this psalm promises that he the Son of God shall be invested with both royalty and high priesthood sovereignly at one and the same time, or day, and that he shall be so invested by being new begotten of his Holy Father; and thus we have apostolic testimony for one of the constructions of this psalm, defixing its full accomplishment after his resurrection from the dead.

It is a doctrine which I think has never yet been disputed, that no priest can ever be constituted but by the especial appointment of God; for his very office of mediatorial intercourse necessarily imports such peculiar appointment. We must however grant that Christ being so appointed, was, and acted as priest from God, even while upon earth residing among men, *Heb.* vii. 27. ix. 25. 28. x. 5, 6, 7. *Eph.* v. 2, &c.

And yet it is notwithstanding true that he was not consummated or matured in his office, till after his resurrection, when he entered the sanctuary with his own blood profused, and appeared in the presence of his Father in the heavens, tendering his blood before him with all the formalities of a priestly intercession; and it was at this time when he was celebrated both Priest and King by his Holy Father, in the presence of the celestial universe, as is concisely described to us *Heb.* v. 5. 'Christ glorified not himself to be made an High Priest, but he who said unto him, thou art my beloved Son this day have I begotten thee; thou art a priest for ever after the order of Melchisedeck.'

This doctrine is confirmed also *Heb.* viii. 3, 4. 'For every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man has somewhat also to

happened after our Lord's death and resurrection, namely, to his glorification as high priest, we grant from *Acts* xiii. 33. *Heb.* v. 5. *Psa.* cx. 4. *Zech.* vi. 13. *Heb.* vii. 3.

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to offer; for if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law: for such law continuing in force during our Lord's presence on earth, its priestly office, different from his, would have continued; so then to this divine transaction in the heavens the prophecy of the second psalm must have had an immediate aspect.

However, it must be likewise abetted for a scripture doctrine, that notwithstanding all this evidence, it is nevertheless certain that the apostle, *Heb.* i. 5. alledges this seventh verse of the second psalm in proof of the supreme dignity of the Logos from his sonship before his incarnation, and from such his relation he refers his transcendency of excellence before all the angels in heaven. So ver. 4, 5. Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they: for unto which of the angels said he at any time, thou art my beloved Son; this day have I begotten thee: and again, I will be unto him a Father, and he shall be unto me a Son.

Surely that Jesus Christ was the begotten of the Father before all ages, argues nothing against the interpretation here given to this psalm; denies not that the ostensive occasion of this psalm was the solemnization of Christ in character of our crucified atonement, before the throne of his Holy Father by a second generation of him from his Father; yea, rather illustrates the mystery.

For as of the two creations, the old and the new, the old is exegetical of the new, no less so are the two generations of Christ, namely, the first generation to be the *ἡ ἀρχὴ τῆς γενέσεως* the begotten of the Father before all ages is certainly a representative of him, typifying his second generation to be, *Rev.* i. 5. ὁ ἀρχὴ τῆς γενέσεως the first begotten from the dead.

And indeed our Lord's second generation is presumptive of his first, for he was therefore begotten a priest of divine origin and royalty, because he had been before begotten the Creator God and origin of all things, and from the same source, his Holy Father.

And since our Lord's two generations have a correlation each to and with the other so immediate, as that his second must necessarily include and involve his first; his first (semeron or) day of being begotten must be implicit in his second; or such his first generation not only may be fairly, but is most infallibly presumed by the apostle in his second, and

And yet it is no less certain that they must have related remotely to him, as being begotten before all ages the Creator God; for they could not relate to him more immediately as Redeemer till after he had been slain, since his glorification wherein he was constituted priest continually, and had his name given above every name in his heavenly Sion, was the reward of his passion.

As he had been begotten of his Father the Creator God for the purposes of the first or former creation, so he was begotten the redeeming God for the purposes of the latter or new creation.

And it is because the Lord rejoices chiefly in his latter character, that we find this celebrated in terms so sublime, acclaiming him to have superceded gloriously all rebellion and all the malice of his most inveterate enemies.

Phil. ii. 8. 'He became obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue shall confess, that Jesus Christ is the Lord, to the glory of God the Father.'—

Col. ii. 15. 'Having spoiled principalities and powers; he made a shew of them openly, triumphing over them on his cross.' *Heb. xii. 2.* 'Looking unto Jesus, the author and finisher of our faith, who for the glory that was

set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' *Heb. x. 13.* 'Henceforth expecting till his enemies be made his footstool.'

And from this interpretation admirable lustre is cast on *Psa. lxxxix.* 'I have laid help upon one that is mighty; I have exalted one chosen out of the people; — I will beat down his foes before his face, and plague them that hate him. — He shall cry unto me, thou art my Father and my God, and the rock of my salvation; also I will make him my first born, higher than the kings of the earth.'

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his second as fairly and certainly urged in proof of his first, or divine origin and dignity. And accordingly a day being ascertained when our Lord was after begotten, a day is also ascertained when he was fore begotten the protokos, or first of all begotten, *Col. i. 15.*

Of this latter clause 'higher than the kings of the earth,' we read *Isa. ix. 6.* 'Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the aionian Father, the Prince of Peace; of the increase of his government there shall be no end upon the throne of David; that is, of the Logos, the true David, and upon his kingdom, to order it, — the zeal of Jeve of Hosts shall perform this.' *Ezek. xxi. 27.* 'I will overturn, overturn, overturn, (that is, all regal government) and it shall be no more, until he comes whose right it is, and to him will I give it.'

So *Matt. xxviii. 18.* 'All power is given unto the Son-man in heaven and in earth.' *Eph. i. 21.* God hath exalted him far above all principalities, and powers, and mightinesses, and dominions, and every name that is named, not only in this aion, but also in that which is to come.' *James iv. 12.* 'One only is the maker of laws, who is powerful to save and to destroy; who art thou that judgest thy neighbour for non-observance of what Christ has not imposed upon him in his gospel, the only law now in force.'

S E C T. III.

Of our Lord's name Monogenes, only-begotten.

TO the acceptation here given of the above passage in the Psalms, the use of the term Monogenes (only begotten Son) answers throughout the New Testament. For first, that the Logos was the only begotten Son of the Father before his incarnation, is evident from *John i. 1.* 'In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made, and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth; and John bare witness of him, saying, this is he of whom I spake — he was before me — Jesus Christ — the only begotten Son who is in the bosom of the Father.' Ver. 29, and John the next

day, seeing Jesus coming to him, said, 'Behold the Lamb of God, who taketh away the sin of the world.' *Col. i.*

15. 'The begotten before all creatures.'

The Logos was therefore the Monogenes, only begotten, before all worlds; the Monogenes, who made all things; and was that Christ, the Lamb of God, who taketh away the sin of the world.

The like we read of him, *1 John iv. 9.* 'In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.' So *Heb. i. 6.* 'And again, when he bringeth in the first begotten' or *prototokos* 'into the world, he saith, let all the angels of God worship him.' For these words of the apostle have evidently an allusion to *Psa. xcvi. 7.* and in consequence infer the Son of God to be the personage celebrated in this psalm, namely, the Jehovah invested with clouds and darkness, whose lightnings enlighten the world, before whom a fire goeth forth devouring his enemies, at whose presence the hills melt like wax, who was the God of the whole earth, exalted over all gods, and concluding with the epiphonema, 'worship him all ye gods;' words so constructed, as to impel our ascent that this psalm here speaks of him, and that being constituted the Creator of all things, he is called, *Rev. iii. 14.* *ἡ ἀρχὴ τῆς κτίσεως τοῦ θιου* 'the beginning of the creation of God.'

Let this suffice in proof that the only begotten Son of God (or the Logos) was begotten of his Father before all worlds, and that consequently (the semeron) the day when he was begotten must have been before the existence of any creature whatsoever.

But secondly, the Lord Christ is announced the one begotten Son of God who lived and laboured in this world, and suffered and died upon the cross; and consequently, that he could not have derived this title *only begotten* from the glory which advened to him after his resurrection from the dead, is again a scripture doctrine.

The passage already cited will prove this, but the following will prove both this and more; namely, that the properties of both the human and divine natures are Christ's personally, or that the suffering Christ is both God and man,

John

John iii. 16. 'God' so loved the world, that he surrendered his only begotten Son, that whosoever believeth on him should not perish, but have the aionian life; for God sent not his Son into the world to condemn the world, but that the world through him might be restored.' Ver. 18. 'He that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God.' *Rom.* viii. 32. 'God spared not his own Son, but delivered him up for us all.' *Rom.* v. 10. 'When we were enemies we were reconciled unto God by the death of his Son,' *Gal.* ii. 20. 'I live by the faith of the Son of God, who loved me and gave himself for me.' *Eph.* vi. 2. 'Christ loved us, and gave himself for us: an offering and sacrifice to God, for a sweet smelling savour.' *Acts* xx. 28. 'Feed the church of God, which he has purchased with his own blood. — *Zech.* xii. 10. 'I, saith Jehovah, will pour upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced.'

It is likewise in pursuance of this account of the Son of God that the apostle affirms, *Acts* iii. 15. 'Ye have murdered the author or beginner of life.' *1 Cor.* ii. 8. 'They have crucified the Lord of Glory.' *1 Thes.* ii. 15. 'They killed Jesus the Lord.' *Heb.* v. 8. 'Though he was the Son of God, yet learned he obedience by the things which he suffered.'

Surely then we are to appropriate to Jesus Christ all his fleshly properties, and as surely must we appropriate to him his divine sonship; for if he was the only begotten Son of God before he came into this world, and before the Holy Father surrendered him up for us all, he was divinely such; and if he had a blood of his own which he shed for us, and was the author of life when he was crucified, killed, and died, we may surely believe that in him personally the divinely begotten Son of God suffered through the flesh; and this to avow is not more than our Lord's own confession asseverates, *Matt.* xxvi. 63. 'And the high priest said, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God: and our Lord answered expressly, I am, or I the man in the flesh am,

But

But say the sophists we read 1 Pet. iv. 1. 'Christ suffered in the flesh;' and 1 Pet. iii. 18. that 'he was put to death (-) in the flesh;' and how is it that you presume further?

I presume that the Greek preposition *en* (as *in* in the Hebrew) notoriously imports both in by and through; and further that if the Son of God suffered for us, then not his flesh only so suffered, but that himself the Son of God suffered; otherwise my testimony would be only that the flesh of Christ suffered in the flesh; that the flesh of God was put to death in the flesh; that his body bare our sins in his body on the tree; and that the blood of Christ purchased us by his own blood, with many other the like mean-less absurdities, and illusive jargon.

Therefore common sense must grant that that God suffered who was incarnate; and that he the incarnate God had blood which he shed for the purchase made by it; and that being the only begotten Son of God before he came into the world, the *same* on day of his having been first begotten must have happened before he made his entrance into the world, or became man.

But thirdly, the Son of God was again begotten of God after he had left this world, even after his resurrection from the dead, and must therefore have been begotten of the Father yet a second time, that is, must have been twice begotten of the Holy Father.

That he really was so, must be the plain purport of the following passages, Col. i. 18. 'He is the beginning, the first begotten *πρωτογεννητος* from the dead, that in all things he should be the first or foremost.' Psa. lxxxix. 27. 'I will make him my first born, higher than the kings of the earth.' Rev. i. 5. 'And from Jesus the first begotten (*πρωτογεννητος*) from the dead.' 1 Cor. xy. 20. 'Now is Christ risen from the dead and become the first fruits (*απαρχη*) of them that slept.' Acts xxvi. 23. 'That he should be the first that should rise from the dead.' Rom. viii. 29. 'That he might be the first begotten *ως πρωτογεννητος* among the multitude of brethren.'

Certainly our Lord's reception into the presence of his Holy Father, must have been solemnized with a celebration far beyond all that the fallies of our faculties can picture to us. It is however described by his *sitting down*
at

at the right hand of the Majesty on high, and being en-
dued in the glory of his Holy Father.

Our Lord's words of it are *John xviii. 5.* 'Glorify thou
me with thine own self, with the glory which I had with
thee before the world was.' *Rev. i. 11.* 'I am Alpha
and Omega'—*17.* 'the first and the last; he that liveth
and was dead, and behold I am alive for ever more.'
John. xiv. 6. 'I have life in myself' *v. 26.* 'as the
Father hath life in himself, so hath he given the son to
have life in himself.' *John v. 21.* 'Quickening whom
I please.' *xvi. 15.* 'All that the Father hath are mine.'
1. 30. 'I and my Father are one;' and St. Paul defines
his state of glory by *Col. iii. 3.* 'In whom are hidden all
the treasures of wisdom and knowledge,' for ver. *9.* 'in
him dwelleth all the fullness of the godhead bodily';
and further than this we cannot conceive.

S E C T. IV.

Of our Lord's Sonship from the beginning.

Many and cogent are the arguments adduced by divines
to prove that although man had never sinned, or never
fallen, yet the Son of God would certainly have assumed
human nature. This enquiry I shall not prosecute,
shall only observe upon it that the grand mistake of those
who oppose the hypothesis, results from their considering
the Son of God as existing for us and not we for him.

When we reflect on the nature of immensity, infinity,
simplicity, immutability, &c. and compare our notions
of these with our knowledge of the creatures whom we
find of a nature incomparable to them; we can easily
infer the necessity of the Logos as his image, to present
his Father to us to teach us who and what he is, what is
our duty to him, and how we are to obey and worship
him.

We cannot but perceive that light and knowledge are
wanting in the human race, not less than the powers of
possessing happiness; and that notwithstanding our appe-
tites for both knowledge and happiness are strong and im-
portunate, yet that some celestial light and intelligence is
requisite to both.

But

But I need not dwell on these speculations, a sufficiency of the light we want we now have; and such light is exposed to all who will but open their eyes to it. It teaches us that all things were created for the use and purposes of the Son of God; that the Son of God lived with his Holy Father, from all infinitude; that himself together with that divine personality (who is now discriminated from him by the name of Holy Spirit) were both identically one in his Holy Father from everlasting; constituting together the one singularly proceeding Son of the Holy Father, his bosom Son.

Again it informs us that this divinely subsisting Son of the invisible Deity was, at a certain time (concerted and prefigured by them, these divine confederates) begotten of the Holy Father; and thereby so qualified as to convey to the future creation some just conceptions of the community and sociality between the Holy Father and such his Son, by the ostensible relations parent and offspring; Father and Son being presented to our view throughout the whole creation, to furnish us with just sentiments of what the Logos is to his invisible Father.

Again, it instructs us further that the Son of God was begotten in time, in order to his assuming a congruity of nature, so correspondent with the intended creation; as that a display of himself, and thereby of the invisible Father, might be rendered intelligible to us. Again, that in pursuance to this begetting, he, the Son of God, became the Creator of all things visible and invisible; that upon their default from him he condescended to be their Redeemer; that so by means of a regeneration, or new creation of them in himself; a reintegration might be effected infallibly, indefectibly.

And hence the two evolutions of our great Creator, and each of them by generation or begetting, in that ineffable personage of the Son of God; and both of them temporal, and thereby conspicuously implicit in the offices of Creator and Redeemer.

For first, since both creation and redemption are temporal events, that the Creator should be begotten for the purpose of creating at one time, and begotten again at another time, for the purpose of a new creation, must seem more than consonant to the sentiments of those who contemplate the transcendency of the divine nature as

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in itself uninvestigable, and in its replications interminable.

But secondly, we are by no means to understand by the term begotten, that the Son of God then and thereby received his subsistence from his Father's plenitude; because generation and sonship purporting an antecedency of existence in both the Parent and the Son, the analogy proves that the Son of God must have lived and existed in his Holy Father, coevally with himself; and must have been temporally generable by him only through assuming some new admirable evolution out of him, and which has some semblance to that exhibited to us in human paternity; whereby the Son only emerges into a fresh development or explication from an antecedency of his existence; that is, from his angelic state of pre-existence.

The Logos existed the Angel God before he was begotten a man; how proximate is the conclusion hence, that the Son of God (existing in the bosom of his Father coeval with him) might have been begotten of God and thereby become the Logos or Angel God? That as the Logos was begotten a man by the Holy Spirit, so the invisible Son of God (who is in the bosom of the Father, coeval with the Father) was by his Father begotten the Logos or Angel God.

Also the propriety and aptitude of this persuasion is conspicuous, because as the Logos before he was begotten a man was invisible to men; so the Son of God (who is in the bosom of the Father and naturally invisible to the creature) must have continued invisible to his future creation unless he had been antecedently begotten of his Father the Logos or visible Angel God.

St. Paul also teaches us thus to conceive of this mystery when he tells us, *Heb.* vii. 9. that 'Levi paid tythes to Melchisedec, being yet unbegotten,' and 'in the loins of his father Abraham;' and in the light of this inuendo our ancient brethren have very appositely defined generation to be a production of a Son into a new personality, invested by inheritance with the properties of the Father's nature; and exposed objectively in his own likeness and equality; and that therefore generation importing, not the conferring of reality or existence, but, the production of a pre-existence into a new habitude of exercising life and faculty, in the image and plenitude of the Parent or

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Source,

Source, is an emblem of divine generation lucidly symbolizing it: and is as essentially different from creation as is a man's son from a graven image of his own manufacture.

And thus we read in Gerard, page the 140th, tom. 1st.
 "Decimus autem, generationem differre a creatione,
 "quod a posteriori facile probari possit; quia genium ab
 "æterna patre filium scriptura decit; creatum esse negat;
 "Gignere est a substantia sua aliquid producere simile,
 "secundum essentiam; creare est a nihilo aliquid facere a
 "creantibus substantia diversum."

But it is universally agreed, that creation is the act of producing something out of nothing; or which is the same, of producing a reality which before such an act of creation had no reality.

That such an act must have been exerted is argued justly from the avowed certainty that God only is from everlasting; for thence by immediate consecution it may be demonstrated that all subsistence, not himself, must have been by him so created.

Whereas generation being defined *processus unius personæ ab alia cum natura similitudine*, the procession or production into light and observation of a child from its parent in the nature and similitude of such its parent; such child must have had an essence in its parent as respecting his flesh before its production, so eminent and essential is the difference between these two productions.

Although it may be duly argued that our earth was created out of the chaos, and therefore was not produced out of nothing, (namely at the six days creation,) yet that it was primarily so produced by creation out of nothing has been litigated by very few, and probably by none professing themselves christians; men of learning and conscience all granting that, long before the formation of our earth, there must have been a prior or original creation.

And such is clearly intimated in the words of Moses, Gen. 1. 'In the beginning God created the heavens and the earth,' or a beautiful system of creatures, and well deserving this character of them.

And in this notion of the creation, our best writers rationally insist that by the words *in the beginning* must be denoted a time before any chaos was; when God produced (*extra se*) exterior to himself, and to his own divine essence,

essence, (that is, did create,) certain essences and existences of kinds, properties, perfections, and excellencies suitable to his own good pleasure, and to his infinite wisdom, bounty and beneficence; a manufacture of divine godness and generosity.

This prior or original creation theologists distinguish by the word first or former creation, and adhibit the term second or latter to the creation described by Moses out of that by him called *וַיְהיֶה בְּרֵאשִׁית בְּרֵאשִׁית* Beu, a desolate void, and by the Greeks chaos; an unnaturally confounded mass.

We conclude upon it therefore as an article of faith, that our Lord Christ, being **FIRST** the only begotten of the Holy Father before all creatures, became the supreme God and Creator of all things in heaven and earth, visible and invisible in a plenitude of creature glory: and **SECONDLY**, (and in consequence of the great angelic revolt from him) he re-created our earth out of the chaos, and assumed by the generative operation of his Holy Spirit our human flesh, in which he suffered death to the purgation of our sins: that **THIRDLY**, by the exertions of his Holy Spirit he raised himself from the dead, and shewed himself occasionally many days, so raised up, to his disciples in Judea, their still familiar Lord and God: and that **FOURTHLY** (having ascended up into the heavens from amidst a large assembly of his disciples) he was, a few days afterwards, the day of pentecost, triumphantly presented before the throne of his Holy Father in his human nature; and then according to the ultimate accomplishment of the prophecy given of him in the second psalm ('this day have I begotten thee'); again begotten the theanthrope of his Holy Father, and invested with his supreme authority; pursuant to the prophecy given in a night vision to Daniel, *Dan. vii. 13, 14.* 'I saw—and behold one like a son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' This prophetic meiosis St. Paul amplifies in *Eph. i. 20.* 'And set him at his own right hand far above all principality and power and might and dominion, and every name that is named not only in this

• aion, but in that which is to come.' *Eph. iv. 8.* • When
 • ascending up on high he led captivity captive and gave
 • gifts unto men; he then being celebrated for the only
 visible Almighty God.

S E C T. V.

A Remonstrance to certain Opponent Pietists.

Opponent.

“THE Holy Sprit of God is that we want: whose
 gains this has the complement of all his enquiries; has
 nothing further to seek, or learn, or know; his pursuit is
 at an end.

It is the Holy Spirit who is the true origin of life, the
 resurrective energy, the power of the Highest, the opera-
 tive personage by whose influences all creatures subsist; all
 agency is performed, all evil subdued.

He it is who in the Old Testament is called the Lord of
 Hosts, the King of Israel, the God of Gods, the avenger
 of enormities, the God to whom vengeance belongeth;
 and it was he who in the Holy Man Jesus cast out devils,
 controuled the tendencies of corrupt nature, counter-
 manded its laws and tumults, and executed all the mighty
 works in the Son of Mary.”

Answer.

To this we ascribe as relative to the possession of bles-
 sedness, but not as indicating the mean thereto; for truth
 testifies nevertheless that our divine Lord the man Jesus,
 the victim slain, is the one basis of all our hopes, and his
 sufferings the fountain opened for all mercy to fallen crea-
 tures; that, but for the sacrifice in him consummated,
 but through him the rock smitten; no spring of living
 waters could have flowed to us; no resurrective energy
 have been imparted, and no regenerative agency per-
 formed. The tumults of our corrupted nature must have
 prevailed in us incoercible, and the rigours and execra-
 tions of the divine law have rested on us uncountermanda-
 ble.

If these champions for the Holy Spirit would but learn
 who the Holy Spirit is, and canvas through the scriptures
 what has been advanced of the man Jesus, they would
 find

find that the energies of the sacred Spirit are altogether through Christ the passover, conveyable only through his divine tabernacle.

Thus it was by a touch of Jesus's garment that the woman's issue of blood, *Mark* v. of twelve years standing was stanch'd, 'and that she immediately felt in her body that she was healed of that plague.' It was by this touch that virtue had gone out of him. So again it was by our Lord's touch of the bier, *Luke* vii. 14. that the widow's son at Nain was raised from the dead. For *Matt.* xiv. 36. 'As many as touched him were made perfectly whole.'

Our Lord's spittle gave sight to the blind; his word withered the fig-tree; his handling multiplied the loaves and fishes. And to judge otherwise of the Holy Spirit than as one in and with the man Jesus, and as communicable singly by and through him, is to divide Christ.

Although we grant that Jeve and his Spirit are economically distinct, are for economical designations contradistinguished into separate personalities, and thereby appointed to execute separate offices; yet the two personalities in Jeve being most intimately one, one Lord, one Christ, one Son of the invisible God, one complex agent, one Mediator, one Redeemer, one Advocate; we may securely contend that, excepting through the offices of the man Jesus, paying the price to the Father for our redemption, (*Eph.* v. 2. 'an offering to God of a sweet smelling savour, blotting out our sins,' and cancelling the hand writing against us on his cross) the Holy Spirit must have remained as utterly unknown by us, and imperceptive to us, as one that existed not.

Our Lord Christ contains in himself a Trinity of personalities; namely, first, a body sacrificed; secondly, the Logos begotten Son of the Holy Father, anguishing in that body; and thirdly, the Holy Spirit of God glorifying both. And it is through this Trinity that our Lord Christ is duly said to have suffered death and dissolution; to have been exalted, who was before humiliated; and to be rewarded for his painful expiation with repossessing us, his manufacture, more gloriously.

It is through the atonement finished, that Jeve who was of old the dread Sovereign of the universe, the immense almighty, inexorable Deity, is now the mild, compassionate, indulgent, and familiar Jesus, who admits approbates
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and can enjoy and be gratified in the humiliating appellations, Lord and Master. *John* xiii. 13, 14. 'Ye call me Master and Lord; and ye say well, for so I am.'— See likewise *Matt.* x. 24, 25. *Matt.* xxiii. 8. *Luke* vi. 40.

So again *Acts* ix. 11, 'And the Lord said, Ananias, go into the street called Strait, and enquire for one Saul of Tarsus. Ananias answered, Lord, I have heard of this man, how much evil he hath done to thy saints.—The Lord said, go, for he is a chosen vessel unto me—and I will shew him how great things he shall suffer for my name's sake.' So *Acts* xxii. 13. 'And I saw him, saying unto me, make haste, get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, thou knowest that I imprisoned and beat thy saints—and when the blood of thy martyr Stephen was shed—I was consenting.—And he said, depart, for I will send thee far hence unto the Gentiles.'

The presumption that the energies of the Holy Spirit may be arbitrarily conferred, or independently on the sufferings of the divine man our Lord Jesus, excinds revelation at a stroke, and traduces us directly into tritheism, whose dernier resort is always deism.

We are the creatures of the Aleim, and our redemption is the work of the Aleim; who, though together, the one Son of God, are diversly considered because diversly officiated by contract of the divine personalities * for economical issues. Also their offices again, though diverse, being nevertheless correlative, neither of them will relieve us unofficially, or personally, by any arbitrary act unwarranted by this contract.

Unless

N O T E S.

* Some may probably disgust the word personality, as indecorously transferred to the Holy Father, source of all. And indeed it must be confessed, first, that the term is not at all expressive of his sacred simplicity; and that secondly, by this term personality we understand properly a divine offspring or procession from God, wherein his simple genuine nature dwells as in a temple, by himself divinely constituted.

However since the great God admits of the personal term Father, individuating him from his begotten Son and Holy Spirit, and resents not the menial assimilations to which his word compares him, an husbandman, an householder, a labourer, a vine-dresser, a shepherd, a planter, a man of war, a potter, &c. it seems the term personality deserves not imputation.

Unless this were the truth, the scripture reports of the divine work would not have been expressed in the terms we find them descriptive of it. Our immediate appeal therefore to the Spirit of Christ severally must be inadmissible and fruitless, as excluding the manhood who is the medium of our access to him, and for the reason alleged by St. Paul, *Heb. ix. 22.* 'without shedding of blood there is no remission.' for, *2 Tim. ii. 13.* 'he cannot deny himself.'

Fallen creatures are indeed all and integrally a forfeiture to the justice of the Holy Father. And as no default however desperate, so neither any exclusive claim can impair his title to all beings otherwise than by free donation only: and all who relapse into his exclusive property must incur the severities of his righteousness, whenever its visitation shall arrive as irrespectively supreme.

But with Jave the Duality it is otherwise: his offices as priest are different from his offices as a delegate for sin, and these again at different times or periods, or atons suscepr different characters, such as a rigorous avenger, an interceding advocate, a consuming fire, a sanctuary of refuge, a justifier of the ungodly, a wonderful, a glorifier, &c.—But the address henceforth mostly besitting him seems to be that of his complex assumption expressive of his unity, as was formerly his name Jave, so now his name *Jesus Christ, the Lord, the Son of God exhibited.*

It is a melancholy but notorious truth, that pious people are usually very ignorant in the scriptures, and very incurious of the intelligence they graciously pretend. The witless sheep, persuaded by their pastors on the one hand, "that ignorance is the mother of devotion, that therefore their business is to work and not to think;" and by pastors not less blind on the other hand, "that the things needful to be known are very few, but the things commanded are very many;" (insinuations wickedly inverting and preposterating the sacred word, which teaches us that the things to be done are the few, *Micah vi. 8.* *James i. 27.* and the things to be known are the many, *Matt. xiii. 11—15.* *) repose all their hopes retrocede into their own righteousness,

N O T E S.

* Read also *Rom. xvi. 25, 26.* *Cor. iv. 3, 4, 6, 7.* *Eph. i. 9, 10, 17—23.* *iii. 4, 5, 9, 10, 17, 18, 19.* *iv. 11—19.* *Col. i. 1, 9, 26, 27, 28.* *ii. 2, 3.* *iii. 10.* *Heb. v. 11, 12.*

righteousness, and they gravitate into mere moralists; and thus the complaint against the Jewish priests redounds upon us, *Hos. iv. 6.* 'My people are cut off for lack of knowledge.'

Hence also the word from heaven, plighted to the human race with a life and price so costly, and consecrated with a blood so sacred, so inestimable, degrades into a comparison, or endures a disparagement, with the writings of Cicero, Seneca, Epictetus, &c. and the doctrine of a ransoming sacrifice fades into a stale exploded tale, which modern wisdom cannot digest.

"Yea, surely," say you, "this is calumny; we all believe a native corruption in man, needing a redeemer; a corruption originating through a tainted seed, derived from our parent, defiling us unborn, and rendering us dead in him: and this we learn not from any heathen author."

But again we must reply to this professed belief of your's, that it exhibits so puny an account of our revolt from God, and connection with the infernal elements and temperature of wickedness, as to be rather a burlesque than a confession of our desperate relation to, and affinity with the exterminated powers of avowed hostility, and of our still continued obnoxiousness to their occasional possession of and dominion in us.

Also we say, that our death in the first Adam is purely positional, in like manner as is our promised life in our second Adam; and further, that we were equally sinners, and equally depraved, before the man Adam had sinned, as at any time afterward: and as to the general notion of a paternal conveyance of sin and contamination propagated through generation, it stands sufficiently refuted in our Lord's words, *Mark vii. 15.* 'There is nothing from without a man that entering into him can defile him, but ver. 20. 'that which cometh out of a man, that defileth a man.' The things defiling a man are wicked works; our own wicked works therefore must have been our defilement, and before either our father or mother had any share or concern in our existence or production.

But we have again other spiritual legalists of a more refined and enlightened order for our opponents, who tell us, that although they rest not with the least recumbency on either the Jewish legal righteousness, or on the carnal institutes

institutes of morality, or on the showy reasoning of polemical professors, for their salvation; in that they have it not to learn that these altogether can make no reformation in the human heart, where the deadly malady resides, yet that they have a truly spiritual rule or law whereby to walk, of long and approved utility and prevalence.

They tell us, that spiritual and devout men will learn spiritual and devout experiences; and these experiences, transmitted in their writings to posterity, will operate as spiritual laws in all devout and spiritual men, whose consciences adopt them as a mean restorative to the spiritual life, &c.

We again on the other hand contend, that the one law of God is that which was given to Moses; that therefore this their spiritual law, to render us acceptable to God, must be no other than this Mosaic law; and this can be no otherwise made spiritual, than by extending or dilating it to spiritual ends and acceptations, and such extension and dilation can amount no higher than our Lord its author, and who while on earth confirmed its authenticity so eminently, has legitimated, *Matt. xxii. 37—40.* 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, — and thy neighbour as thyself; on these two commandments hang all the law and the prophets.' *Mark xii. 31.* 'There is none other commandment greater than these.' And say we, if your spiritual law coincides not with this it is no law of God's, and therefore merits not our notice.

But let us examine this your spiritual law, our attentive practice in which will do all things for us. For we read it in the earliest and very best of the numerous mystical writers couched in the three following cardinal words, SILENCE, ABJECTION, and PRAYER; words which, that we may understand with utility, are thus defined: — By silence we mean, a shutting up of the mind against all worldly conceptions, and abdicating all interior amusements or entertainments from ideal imagery. By the word abjection you tell us is intended, a refusal of all creature help from either ourselves or others towards the work of our salvation, which the Spirit of God will then accomplish in us; a renunciation of all hope from intellectual knowledge or creative scientific intelligence. — And by prayer you understand, an inactive habitude of

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desire

desire towards God, contained in a profound taciturnity and passive muteness, without use of words or any ideal exercise.

The devisers of this pious lore being chiefly Roman Catholic monks, it would be too contumelious, insulting, and a kind of triumph to challenge them. Their followers therefore we challenge with the demand, Is the law of these three terms, silence, abjection and prayer, so uncouthly expounded, to be found in any page of the sacred writings? If not, by what authority do you inculcate it? Do you presume to preach another, an unapostolic gospel?

That a contemplative Ascetick, destitute of the word of God, should de verge into these conceits is excusable; but their direction is covertly to deism: and that a protestant, who has the gospel light before him, should adopt or espouse such Brachman reveries is unpardonable. Hear what St. Paul says upon the like occasion. *Gal. i. 6.* 'I marvel that ye are so soon gone over from him, who called you into the grace of Christ, unto another gospel — though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we have said before, so say I now again, if any one preach any other gospel unto you, than that which we have preached, let him be accursed.'

Opponent,

"But unless there be some law of life procuring our salvation, the absurd Calvinistical doctrine of election to grace must ultimately obtrude itself, as our one reliance, as the foundation of all our hopes; and so our salvation must advene a precarious event, exterior to us, independant on us, and our pious labours evade of no service to us."

Answer,

The Calvinist writers merit not our contempt, on the contrary our high estimation and gratitude; their books are, many of them, replete with evangelical science, our most valuable treasuries of scripture truths; and their doctrines in general very admirably asserted.

That there is an election of grace for the first fruits unto God, I cannot scruple to believe; but we further believe, that all men were elected infallibly of God to a final restitution before the foundation of the world. And lastly,

lastly, as to the law, that no rule or law of life can be projected by human wisdom to effect our salvation, is a decided certainty.

Even the law given by God is declared insufficient to this end; are fairer prospects of success to be expected from human laws? *Gal. iii. 21.* 'IF THERE HAD BEEN A LAW GIVEN WHICH COULD HAVE GIVEN LIFE, VERILY RIGHTEOUSNESS SHOULD HAVE BEEN BY THE LAW.' *Gal. ii. 21.* 'IF RIGHTEOUSNESS COME BY THE LAW THEN IS CHRIST DEAD IN VAIN.' And hence that rebuke of St. Peter from St. Paul at Antioch before them all; *Gal. ii. 17.* 'IF WHILE WE SEEK TO BE JUSTIFIED BY CHRIST WE ARE OURSELVES FOUND' (abettors of doctrines against the law of God, and so are) SINNERS, IS THEN CHRIST (by whose authority we abet such justification) 'THE MINISTER OF SIN? GOD FORBID; AND YET IF I BUILD AGAIN THE THINGS WHICH I HAVE DESTROYED' (namely, If I approve the doctrine of justification by works, surely by denying at the same time the efficacy of works) 'I MAKE MYSELF A TRANSGRESSOR' (against that law, and those works of it, whose justifying power I deny) 'FOR' (so my doctrine being that) 'I THROUGH THE LAW AM DEAD TO THE LAW THAT I MIGHT LIVE UNTO GOD.' (If the works of the law do indeed justify, in thus avowing to the contrary, I sin against the truth, and vainly teach that) 'I AM CRUCIFIED WITH CHRIST AND I LIVE NO LONGER, BUT CHRIST LIVETH IN ME,' &c.

God abdicates all worship which recedes from his revealed word, for his salvation is of grace, a free gift; and for this reason his salvation is annexed singly to his promises divulged, and hence his words to the Samaritan woman, *John iv. 22.* asseverate that there is no saving law given, that salvation is to the Jews gratuitous, and in consequence thereof their worship.

Opponent, "But are not your nostrums as strange, and far more novel than ours, which are old as the venerable Macarius? For you not only aver that there is no saving law given, but also that all men are elect of God to salvation, and by an election too which transgresses even
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"that of the Calvinists. Who then are to be the
"damned?"

Answer,

In answer to your demand, Who then are to be the damned? We reply, *2 Cor. iv. 3.* 'If our gospel be hid
' it is hid to them that are lost, in whom the God of this
' world hath blinded the minds of them that believe not,
' lest the light of the glorious gospel of Christ, who is the
' image of God, should shine unto them.' *2 Thes. ii. 12.*
'That they all might be damned who believe not the
' truth, but had pleasure in unrighteousness.' *2 Thes. i. 7.*
'When Jesus Christ shall be revealed from heaven
' with his mighty angels in a flaming fire, taking vengeance
' on them that know not God, and that obey not the
' gospel of our Lord Jesus Christ, who shall be punished
' with aionian destruction from the presence of the Lord,
' and from the glory of his power. For *Heb. xii. 29.*
'our God' (Jesus Christ) 'is a consuming fire.' Therefore, *Rom. ii. 8.* 'Unto them that are contentious and
' obey not the truth but obey unrighteousness, indignation
' and wrath, tribulation and anguish upon every
' soul of man that doth evil; of the Jew first, and also of
' the Gentile.'

But conclude we then, that because there is an election of grace for the first fruits, there must therefore be a predestination of others to damnation. Certainly no such deduction can be derived from any scripture passage, on the contrary we read, *2 Pet. iii. 9.* 'The Lord is long suffering
' ing to us-ward, not counselling' *μη βρομεν* 'that any
' should perish, but that all should come to repentance.' That so many therefore perish is not to be imputed to any divine predestination of them; but altogether to their own perverseness of choice, whereby they reject to be prevailed upon by the grace offered them. For that such grace is at some time or other offered to all men our Lord's words testify, *John xii. 32.* 'And I if I be lifted up from
' the earth will draw all men unto me.' Accordantly says the apostle, *Acts xvii. 30.* 'He now commands all
' men every where to repent.'

Since it has been certified to a demonstration, that the word *aionios* cannot signify everlasting, we may challenge the most vehement fatalist to prove that the decrees of God are from everlasting. But we further aver, to the contrary,

contrary, that the divine decrees are formed and pass temporally, or at different times, and on different exigences and occasions; and that they are constituted eventually, to answer such intervening occurrences as, in our Lord's universal economy, contingently emerge.

As to all foreknowledge in the divine essence, implicit in his infinitude, we say, that we can judge nothing concerning it, having at present no faculties within us analogous or in any degree proportionate thereto, or picturesque thereof.

We proceed then further to the defence of our doctrine that, *Luke* iii. 6. 'All flesh shall see the salvation of God.' *Joel* ii. 28. 'And it shall come to pass afterwards, that I will power out my Spirit upon all flesh.' We reason thus:

Christ died for all them, for whose redemption he died in pursuance to the divine election of them before the foundation of the world, but they for whose redemption the Lord Christ thus died are no less than all men; therefore he thus died for all men in pursuance to the divine election of all men before the foundation of the world.

Our Lord's redemption of all men, and by direct causality is the pure effect of our election; even our election in Jesus Christ before the world begun to be restored to God in him; and therefore it is said to be, *Rom.* ix. 16. 'not of him that willeth, nor of him that runneth, but of God that sheweth mercy.' The divine contract between God and his Son is the foundation of our election; and consequently, it stands sure and infallible. And from this contract evolves the whole of the divine economy with man, and all his ultimate right in Jesus Christ, and consequently in his Holy Spirit.

And hence it comes to be the incessant study, and insidious contrivance of the prince of darkness to sever, in our theology the man Jesus Christ from his Spirit; and the operations of our Lord's Spirit being so splendidly divine, the enemy perduces us into this darkness by depreciating the humble personage and labours of the man Jesus; whereas the gifts and communicated efficacies of the Spirit of God have an immediate relation, connection, and subsequence to, and with all that the man Jesus has ever done or suffered for us. Certainly our Lord's works

were all so prefigured of his Holy Father as to correspond accurately with sure and prefixed purposes in us.

Our Lord tells his disciples *John* xiv. 19, 20. 'Because I live ye shall live also; at that day you shall know that I am in the Father and you in me and I in you.' What an union is here promised! and yet this union is all the produce of the satisfaction made by Christ: a satisfaction including not only his agonies during the last day of his passion, but also 1st. all his mortifications of every kind attending his whole life on earth: and 2dly. all his works and offices of perfect righteousness, and pleasurable obedience to his Holy Father in our stead, wrought in humble patience and perseverance. He persevered in his obedience, *Phil.* ii. 8. 'EVEN UNTO DEATH;' for both his passion and his meritorious works began with his nativity, continued through the tenor of his life, and were consummated when *he bowed his head and died.*

But, without this our Lord's expiation, and without these his vicarial works, in which his Father by a voice from heaven announced himself well pleased: his Spirit could never have been immitted, could never have actuated in us at all; yea and neither was this his Spirit ever given as a regenerative power to any creature till after our Lord's glorification. *John* vii. 39. 'This spake he of his Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified.' *John* xvi. 7. 'If I go not away, the Paraclete will not come unto you;' *Eph.* iv. 8. 'When he ascended up on high he led captivity captive, and gave gifts unto men.' And hence we conclude that even angelic obedience would not earn to the first orders among them the glorifying life.

Through all our Lord's trials his Spirit was ever with him, though only suitably energetic in him; and even under the severest paroxysm of his torments, he abode in his Father's love, without the least intermission: he ever continued dear and precious to his Holy Father, superlatively exceeding all created conceptions thereof. And yet, say we, without a vicarial expiation achieved, and without the vicarial righteousness finished, for us, his Spirit was still ungenerable in us. For but through these divine inflictions the promise of his Spirit could in no wise have been a donative to us; yea
his

his Spirit must have been ever restrictively and absolutely withheld from us all. So divinely indispensable were both our Lord's expiations by blood; and his meritorious righteousness (useless to himself) suscepled to his childrens behoof!

I say both, for neither were his sufferings of themselves sufficient. In that barely to suffer penalty, is not to fulfil all righteousness; and to endure punishment is no virtue; and for this reason the law of righteousness was likewise to be fulfilled by him before the communications of his Spirit could be conceded, could be tolerated.

We therefore repeatedly insist, that all plausible talk of the workings of the Holy Spirit within us (abstractedly from the divinely bleeding sacrifice of Jesus Christ, as the cause and fountain of all that is indeed spiritual) are to be repudiated for the ignorant relicts of the old Roman Catholic pietists; of whom we cannot fairly judge otherwise, than that they were (although well-meaning) blind leaders of the blind, in seeing no need of a suffering God.

The most acceptable glorification which the Spirit of God can receive from the creature, consists in our homage and honours of the man Jesus Christ. The Logos, and consequently the man Jesus Christ, being the Holy Spirit's most delightful property from the Holy Father; and, as to the flesh, his own begotten; how confidently may we affirm that to celebrate his worth is the delightful office of the Spirit Jeve!

That to celebrate the worth of Jesus Christ is the Holy Spirit's delightful, fruitive office we also collect from our Lord's own words, *John* xvi. 13. 'When the Spirit of Truth is come he will guide you into all truth; for he will not speak of himself, but whatever he shall hear that will he speak.'—ver. 14. 'He will glorify me, for he will receive of mine, and show it unto you.' It will be his office to teach us concerning the man Jesus, for he is not only his own blessed, but fruitive offspring; yea and also *John* xv. 26. 'He will bring all things to your remembrance whatsoever I have said unto you.'

For what less say these words than that the capital subject of the Holy Spirit will be, first, the solution of our guilt in the victim slain; and secondly, the meritorious efficacy

efficacy of our Lord's sacred works, his completion of all righteousness to our emolument!

And undoubtedly from this Spirit was St. Paul's resolution towards the Corinthians, *1 Cor. ii. 2.* 'I am determined to know nothing among you save Jesus Christ, and him crucified.' *Phil. iii. 7, 8.* 'What things were gain to me those I accounted loss for Christ; yea doubtless I account all things but loss for the excellency of the knowledge of Jesus Christ our Lord, for whom I have suffered the loss of all things, and do account them but dung that I may win Christ.' *Gal. vi. 14.* 'God forbid that I should glory save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world.'—*ver. 16.* 'And as many as walk according to this rule, peace on them, and mercy even upon the Israel of God.'

L E T T E R III.

THE SPIRIT OF JEVE, OR THE LORD OF HOSTS IS THE MELCHISEDECAL PRIEST.

HAVING proved I believe satisfactorily that the Almighty Divine Supreme Spirit, whose name in the Old Testament is Jeve of Hosts, is

- 1st. The Holy Spirit of the invisible Father.
- 2dly. That he is that glory of Christ the Logos who is said by Isaiah to have filled the whole earth.
- 3dly. That he is that Spirit of Christ who is the intestine power of the christian life.
- 4thly. That he is Christ within us, or that Spirit of whom St. Paul speaks *Col. i. 27.* 'Christ within us the hope of glory.'
- 5thly. That he is that Spirit of the Son of God who adopts us his property, *Gal. v. 5.* and assists in prayer, *Phil. i. 19, &c.*

We

We shall now consider him as the Melchisedecal priest offering up his Holy One the Logos incarnate a sacrifice for all fallen nature.

S E C T. I.

The two Orders of Priesthood.

T H E apostle Paul, distinguishing the holy priesthood into two orders or descriptions, * the Aaronic and the Melchisedecal, gives us to understand that the Aaronic is only a pattern type or shadow representing the Melchisedecal, *Heb.* viii. 5. ix. 23. *Col.* ii. 17. this being the office of divine dignity, the condescending profession of the Son of God.

We learn from him that the Melchisedecal priesthood is an office eventual from covenant or agreement contracted between the divine personages for the work of redemption; and the like great purposes in the creation, the capital discharges of which, hitherto revealed, are oblation for sin, intercession for transgressions, and doctrines for their initiation into the kingdom of God.

We learn of this sacred office that it was ordained of the Holy Father before the foundation of the world; but, in order to our human conception of it, Jeve instituted, among his first confessed people the Jews, the priesthood which we called Aaronic; a precept of his own as their Jeve God; appointing first the sacrifice of beasts to represent himself the decreed sacrifice; secondly the family of Aaron for priests to represent his sacred Spirit Jeve of Hosts; and 3dly. his integral self or complex personage the Al Sedi to represent the invisible Father, as yet altogether unknown, unheard of among mankind, for the invisible divinity.

The Aaronic priesthood being thus established, we have also its designation revealed to us for our mirror, whereby to speculate, 1st. the features of the divine Jeve our true priest; and therewith his policies among his consecrated congregation; and wherein likewise 2dly. to speculate

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speculate

N O T E S.

* See *τασσω* or *ταξις*, from *πντ* to constitute describe circumscribe or define.

speculate his aionian economy in comparison with the tendencies and propensities of his divine mind; and thus we become furnished with conceptions congenial to the knowledge of both himself, the Son of God; and through him, of his otherwise incomprehensible Father also.

And whereas the christian worship is protended to us as having for its object the acceptable worship of the invisible and unknowable God, and father of this cœlestial priest; and whereas again such acceptable worship is by him revealed to us through the capital characters of his priesthood: it beboves us to study him in this his priestly character given us in his sacred word, with a diligence and attention worthy of him; and such implies nothing less than that it is the momentous business of our lives, short and precarious, among the wicked corrupted people; perhaps, some of them, the most obdurate and malignant spirits of the creation.

The intelligence which this priestly office brings us, is 1st, that we are in a state of reprobation from God as sinners, obnoxious to his wrath denounced against all unrighteousness of men, wrath whose execution is to commence at, and from, an appointed day or time ascertained in the heavens: 2dly, that however, pardon is contrived, through the satisfaction and mediation of this cœlestial priest for all them, who, during the happy delay of this wrath revealed, are ready to repent and turn to God on the report thereof made, and is held forth to them a proffer in this world; the first stage of gracious reception for mischievous spirits. And 3dly, that all such as embrace this blessed report shall be so approved of and reconciled to God as though they had never at all offended or rebelled against him.

For christianity consists of an heart animated with a sense of gratitude to the Logos for his humiliating and painful work of our redemption. So that while we have no sensation of the necessity of our Lord's satisfactory sacrifice, we may read the gospel with as little profit as when we read the Alcoran, it is then that we first discern the gospel's vast worth and moment, when our faith depicts to us the agonies of the Son of God upon the cross, under the rigors of divine righteousness as indispensable towards

towards our reception with God, or his gracious notice of us.

The preliminary institute to all conversion is that God *Hab. i. 13.* 'is of purer eyes than to behold the wicked, and cannot look upon iniquity;' that absolute righteousness admits of no pardon, omits no punishment: and indeed were not this a solid truth, the Father of the Logos, who delights not in the death of a sinner, would never have consigned his beloved offspring to those cruel mockings, scourgings and tortures from infernal spirits.

But when we see the great begotten only visible God voluntarily become a man; and, of meer compassion, adverting the sting of death into his own bosom, exhausting the virulence of sin and guilt, into his own sacred flesh; (in no wise given him primarily or singly for this purpose) and extinguishing that virulence in his holy personage; the human mind begins to relent into a salutary seriousness, and to stand amazed under its own desperate situation.

The fact is certain, and must have advened from the requisitions of essential rectitude: it must have been in equity indispensable that vengeance should be executed; and it was executed, *Rom. iii. 25.* 'to declare his righteousness' (or in display of his Father's rectitude) 'that he might be just' (act consistently with his pure justice) 'in the remitting of sins,' (or prove that he so remitted them in his Son's devoted sacrifice condignly) 'and the justifier of him who is of the faith of Jesus;' or, our Lord is so constituted the Father of believers, as that through him *Rom. iv. 11.* 'righteousness might be imputed to them' (his sons) 'also.'

And because our thankfulness, the only recompence we can make, is expected from us; and because to deny him is *Heb. vi. 6.* 'to expose him to shame;' this our confession of Christ crucified is ever graciously attended with the aid of the Spirit of God, testifying to us in light, the reality of this divine event; and instincting awakened souls with a gratitude not to be satisfied with any thing short of a devotion of their whole hearts to God; a fervour, which, for want of other points of wholesome knowledge, sometimes, and for a while, leads them into some, though very excusable, practices of extravagance and enthusiasm.

S E C T. II.

HAVING observed of the Aaronic priesthood that it is a type of the grand Melchisedecal priesthood, which, though predestinated before it, was revealed after it: we proceed to prove that the Holy Spirit of God must be the true Melchisedecal Priest; and this we argue first from a consideration of the party offended, who according to the christian revelation is the Holy Father,

The Melchisedecal priesthood manifested 1st. from the consideration of the party offended, viz. *the Holy Father*.

1st. The Melchisedecal Priest must be a personality of one immortality with the Holy Father, namely without beginning of days or end of life; and, since no personality of this description ever existed besides the Holy Father and his own only immortal Son, it will follow that this his only immortal Son must be the Melchisedecal Priest.

But the begotten Son of God being a complex personage, has, when severally distinguished, two personalities, viz. the Logos, and his Spirit: and since the visible personality of the Logos cannot be this priest because he proves to be the very victim or sacrifice offered by this priest; it will follow that the remaining personality, his invisible Spirit, the Spirit of the Logos, must be the Melchisedecal Priest without beginning of days or end of life; the divinity of the Melchisedecal priest stands a doctrine secured from *Heb. vii. 3. 15. 16. 26.* verse the 3d. 'ὁ ὡς ἀφωμοιωμένος he is like unto' (that is as we shall hereafter prove he is adequate to) 'the invisible Son of God.' verse the 15th. 'there shall arise another priest after the similitude of Melchisedec, who is after the power of an indissoluble life,' verse the 26th. 'who is higher than the Highest,' viz. of the Holy Ones; verse 3. having 'neither beginning of days nor end of life.'

This priest is adequate to the Son of God, namely to that Son of God who is and ever remains in the bosom of the Father, for he is overtly announced such and defined as follows, *Rom. ix. 5.* 'God blessed for evermore,' *Rev. i. 8.* 'the alpha and omega, the beginning and the end, who is and was and is to come, the Almighty.' *John i. 14.* 'We beheld his glory, the glory as of the only begotten Son of the Father:' such therefore must be the priest

priest typified by Melchisedeck, a glory like unto the glory of the Holy Father.

Again this Melchisedecal Priest is constituted, *Heb. vii. 21.* 'with an oath,' that is, by contract or covenant mutually interchanged between the parties contracting, which we have elsewhere proved to be the Holy Father, the Jeve of Hosts, and the visible Logos or Angel Jeve.

It was the custom of old that in all contracts or covenants each party should stipulate with the other, mutually conditioning and consenting. So *Psa. lxxxix. 3.* 'I have made a covenant with my chosen, I have sworn unto David (i. e. Christ the Beloved) 'my servant.' *Luke i. 72, 73.* 'To remember the holy covenant, the oath that he sware to our father Abraham.' So again *Jer. xxxiv. 18.* *2 Sam. v. 3.* &c. *Jer. xi. 3, 4, 5.* *1 Chron. xvi. 16.* *1 Sam. xxiii. 18.*

The oath therefore constituting the Melchisedecal priest was no other than a covenant or contract, and was made not singly between the Logos and the invisible Father, but between the Aleim or Duality and the Holy Father; for Jeve of Hosts and the Angel Jeve being the Aleim, and both equally the one as the other, the mediatorial or redeeming personality, the oath between the Father and the Mediator must have included them both: that is, the Duality must have been the party covenanting with the Father to be conjunctly the Melchisedecal King and Priest, and these must be together Jesus Christ, who is, *Tit. i. 2.* 'the hope of the aionian life, which God that cannot lie promised before the world began;' a promise made to the Duality, the Aleim Gods: the Priest therefore in him this Duality or complex personage must have been the Spirit of our Lord Christ.

How can we avoid concluding thus, since the Holy Father is the party offended, and the Logos is the divine sacrifice? Who else in this Holy Trinity can be the priest offering than the Holy Spirit of God singularly? See *Heb. ix. 14.*

Although in the Jewish theocracy the Holy Father was not known, yet in the Christian it is avowed, first, that he is the vindicator of righteousness throughout the universe; secondly, that his only begotten Son is the sacrifice whereby his justice is fully satisfied; and since, thirdly, this sacrifice must be the property of a priest offering

ing him, such priest with such a property can be no other than the Holy Spirit or Jeve of Hosts.

That the Logos is indeed the delightful property of Jeve of Hosts we learn from *Prov. viii. 22.* 'Jeve possessed me in the beginning of his ways, before his works of old;' that is, Jeve of Hosts possessed me immediately from my commencing Monogenes, the only begotten Son of the Holy Father; 'he possessed me' for his dearest property, and a most inestimable gift from the Holy Father, 'in the beginning of his ways,' or before any the productions of the universal creation, even 'before ever was the earth, or the depths or the fountains, or the dust of the world.'

Verse 27. 'When he,' Jeve of Hosts, 'prepared the heavens I was there; when he established the clouds above, and gave the sea his decree, when he appointed the foundations of the earth, then was I by him as one brought up with him,' as his confidant or associate, in his intimacy and habitation, 'and I was daily his delight, always rejoicing' or sporting familiarly 'before him, and my delights were with' those celestial beings who afterwards became 'the sons of men.'

Our exposition of the passage before us may possibly disgust the philosophic delicacy of many worthy men, yet till some more probable explication of it shall be exhibited, this, which is the ancient, and (excepting its application, namely to Jeve of Hosts instead of to the invisible Father) the only one hitherto imposed, not to be improbated.

We were at our first creation by divine assignment the property of the Son of God, but falling from him we became a forfeiture to divine justice, and the property of the Father, *John xvii. 6.* 'Thine they were.' For all fallen creatures must lapse thus by forfeiture from the possession of the proprietor into the hands of the supreme Father, whose natural right to all existence can be no otherwise transferred than by free donation only.

To repair this mischief a priest is constituted, but first such a priest can be no otherwise constituted than by the offended party. That such priest must be the choice of the offended party is a position deducible from the nature of his office, which is mediatorial, and to conciliate the offender to the party aggrieved by making satisfaction, and is ratified by St. Paul, *Heb. v. 4.* 'No one taketh this honour

'honour to himself but he that was called of God, as was 'Aaron.' And hence Uzzia, king of the Jews, arrogating to burn incense to Jeve, 2 *Chron.* xxvi. 18. was severely punished for his temerity, because 'it appertained 'only to the sons of Aaron to burn incense to Jeve.'

And secondly, such a mediatorial priest must be in himself pure and without blemish; without these requisites neither priest might approach to offer, neither might the offering be presented before God, *Lev.* xxi. 17, 18. xxii. 19—22. Moreover, not a creature in heaven has confidence to profess himself thus qualified, *Isai.* lix. 16. 'And 'he saw, and there was no one; and he wondered that 'there was no intercessor: therefore his own arm brought 'salvation unto him, and his own righteousness it sustained him.' *Isai.* lxiii. 5. 'And I looked, and there was none 'to help; I wondered that there was none to uphold: 'therefore my own arm brought salvation unto me, and 'my zeal it upheld me.' See also *Ezek.* xxii. 30.

For the begotten Son of God only is so pure, immaculate, and without blame, as to be either competent to the office of priest, or a competent offering to his Holy Father. 'There is none good but one, that is God; one personality of whom is his Son who is the I AM, the Jeve of Hosts, and the other this Angel God, the Good Shepherd.

The Christian worship therefore considering the invisible Father as the personage to be appeased or pacified, infers that the Melchisedec Priest must be first the choice of the invisible Father, constituted a priest by him; and secondly, that he must be likewise divinely pure and perfect, as we have above described him, and adequate to the invisible Son of God: but the begotten or visible Son of God being the lamb to be offered by this priest the Holy Spirit, the said priest also must be divinely immaculate. Again, this priest must be higher than the heavenly inhabitants, immortal, and after the power of an indissoluble life. But such an high priest can be no other than the Jeve of Hosts or the Holy Spirit of God, the one personality adequate to that Son of God in the bosom of the Holy Father.

Indeed unless this reasoning be allowed, we must be necessitated to incur absurdities, not only insufferable to common sense, but to all the doctrines of the Old Testament.

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It can never accord with the nature of things, or with the reports of the Old Testament, that a priest should offer sacrifice to himself; and still more violent is the absurdity, that a priest should be at one and the same time both priest and victim. The scripture representations of sacrificing will not endure such pretensions.

So then, as in the Jewish theocracy Jeve was the party offended, the paschal lamb was the sacrifice, and the high priest was the person offering; in like manner, in the present Christian theocracy of universal redemption, the Holy Father being protended for the aggrieved party, Jeve Adni must be the lamb slain to take away the sin of the world, and the Jeve of Hosts or the Holy Spirit of God must be the priest after the order of Melchisedec, sacrificing the Angel God as his property; a property far more precious to him than the sublimest created intellect can imagine.

S E C T. III.

AGAIN we argue, that the Holy Spirit must be the Melchisedecal Priest from considerations of the offending party.

The like conclusions will naturally result from a view of the rebel creation.

The holy scripture doctrine of priest and sacrifice was undoubtedly exposed by divine wisdom to universal view, to furnish us with just and salutary intelligence of our situation as lost creatures, and to apprise us of our duty and worship in patience and penitence, by intimations herein suggested of our relation to the divine nature, as a fallen people seeking to be accepted of him. It is a doctrine which deserves therefore our most serious attention, studious meditation, and diligent investigation.

Among other the characters of our priest and sacrifice, the former is often represented to us as a purchaser, and the latter as the λύτρον or price equivalent payed for our redemption or deliverance from a state of bondage; and indeed that our character as bond slaves needed such a λύτρον or ransom is an hypothesis continued through almost every page of the sacred word.

So 1 Cor. vi. 20. * Ye are bought with the price, therefore glorify God in your body and in your spirit, which
* are

‘are God’s.’ 1 *Cor.* vii. 23. ‘Ye are bought with the price, be ye not the servants of men.’ 1 *Pet.* i. 18, 19. ‘Knowing that ye are redeemed’ (ἐλατρωθεὶς are liberated from your bondage) ‘not by corruptible things, gold and silver; but by the precious blood of Christ.’ *Eph.* i. 14. ‘Your ἀπολύτρωσις, your redemption from slavery is by being the περιποίησις, the earned property of Christ, to the praise of his glory.’ *Rev.* xiv. 4. ‘These were the boughten ones from among men, the first fruits unto God, even to the Lamb; the purchased property from the earth.’

Accordingly this character slave we find to be the boast of the primitive Christians; the apostles glory in calling themselves the δούλοι slaves of Christ: so St. Paul, *Rom.* i. 1. *Phil.* i. 1. *Tit.* i. 1. ‘Paul ὁ δούλος the bond slave of Jesus Christ.’ *James* i. 1. ‘James ὁ δούλος the bond slave of Jesus Christ.’ 2 *Pet.* i. 1. ‘Peter the ὁ δούλος bond slave of Jesus Christ.’ *Jude* 1. ‘Jude the ὁ δούλος bond slave of Jesus Christ.’ 1 *Pet.* ii. 16. ‘As free, yet as δούλοι the bond slaves of God,’ that is, of Jesus Christ: so again verse the 1st and the 9th; whereas on the other hand, they who pervert the doctrines of Christ are called, 2 *Pet.* ii. 1. τοὶ ἀγοράσταις διαπολὴν ἀρτῶμενοι the deniers of the despot who has purchased them.

And this purchase is stiled sometimes a deliverance, so *Col.* i. 13. ‘who has delivered us ἐξ ἐνσλαο from the power of darkness’ or the dark power. 1 *Thes.* i. 10. ‘Jesus who has delivered (τοὺς ἐνδομένους) us from the wrath to come.’ *Rom.* xi. 26. ‘And so all Israel shall be enlarged: as it is written, there shall come out of Zion (ὁ ῥυόμενος) a deliverer, and shal turn away ungodliness from Jacob.’

At other times this deliverer is nominated ἀπολύτρωσις a ransom, εἰρηνοποιήσις peace-maker, ἀντιλήπτορ counter-price, &c. So *Eph.* i. 14. ‘Who is the earnest of our inheritance until the ransom εἰς ἀπολύτρωσιν of the purchased possession unto the praise of his glory.’ *Col.* i. 20. ‘Having made peace εἰρηνοποιήσας by the blood of his cross, to reconcile all things to himself, whether they be things on earth or things in heaven.’

But say you, these passages prove only the sacrifice and not the priest. Verily but they do, for who else is Jesus Christ than Jeve? But Jeve and his Spirit are one Jeve, therefore

therefore the one Jeve tabernacled in the flesh is the man Jesus Christ and his spirit; they are inseparably one.

As Jeve and his Spirit are one complex personage the Jeve, the same is Jesus Christ and his spirit. Jesus Christ raised up himself from the dead, and how? Surely by the exertion of his Spirit. The Logos incarnate is the sacrifice, and in this sacrifice lives also the priest sacrificing, the Spirit of the living God.

In the Jewish theocracy the Holy Father was not known, but in the Christian it being avowed that the Holy Father is the vindicator of all righteousness throughout the universe, he must be first the proprietor of all fallen creatures who have renounced their destined Lord, and therefore secondly his begotten Son must be the one atonement whereby divine righteousness is appeased and pacified towards us, and consequently thirdly the priest offering can be no other than the Holy Spirit of Christ called in the Old Testament Jeve of Hosts.

Heb. viii. 3. 'Every high priest is ordained of God to offer gifts and sacrifices, wherefore it is of necessity that this' (viz. the Melchisedec Priest) 'has something also to offer.' But first his offering being the Angel God or Lamb slain, and secondly the divine party offended being the supreme invisible Father, we must conclude thirdly that the priest can be no other than the divine Spirit, from whose hand the supreme Father receives the oblation in recompence of incurred guilt, the atonement for which is the whole purpose of the sacrifice.

And thus the apostle's words shine clearly to us, which we read in *Heb. ix. 14.* 'How much more shall the blood of Christ, who through the aionian Spirit offered himself without spot to God, purify our consciences from dead works to serve the living God.'

Every sacrifice founded on divine revelation presumes an aggrieved person requiring it, and a priest offering it to the injured party. In every purchase there must be a thing purchased, a purchaser, and a seller. The term captivity purports, first, a captive; secondly, his releaser; and thirdly, a party relinquishing his claim. And all cartels imply, first, an offended sovereign; secondly, his detained prisoners; and thirdly, their ransomed price, or their deliverer.

And

And since it is likewise clear from scripture, that the Levitical priest must be appointed by Jeve, and that Jeve's acceptance of offerings shall be only through the mediation of this priest by him so appointed; we are necessitated to believe from analogy of scripture, that the Melchisedec priest must likewise be so ordained by the Holy Father, and also that the Holy Father's acceptance of the offering will be only through the administration of the priest by him so ordained.

Our Lord Christ therefore being the only begotten Son of the Holy Father, and the sacrifice to him devoted, his sacred Spirit must be the Melchisedec priest offering him; and he alone answers (as will be hereafter more evidently seen) to all the descriptions defining him.

In this collation of intelligences, when we read, *Luke* i. 68. 'Blessed be the Lord God of Israel, for he hath visited and made a ransom for his people,' we are to understand by Jeve God of Israel, Jeve of Hosts, or the Holy Spirit: and by the ransomed price, the Angel God incarnate, the person sacrificed. Again, *Acts* xx. 28. 'Feed the church of God, which he hath purchased with his own blood;' by the God purchasing we understand Jeve of Hosts or the Spirit of our Lord Christ, and by his blood we understand the blood of the Angel God or man Jesus, who is verily the property of Jeve and his own flesh and blood. *Col.* iii. 24. 'For ye are the bond slaves of the Lord Christ;' that is, ye are the boughten property of that priest who lives in and is one personage with the begotten Son of God. *Heb.* ix. 11, 12. *Tit.* ii. 14. 'Jesus Christ, who' (being both Jeve of Hosts and Jeve the Angel God in one complex personage, offered, as priest, his immaculate Emmanuel, and so) 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' *Heb.* ix. 11. 'But Christ' (the Holy Spirit living in him) 'being adhibited an high priest of good things to come,' (an office accomplished) 'in a greater and more perfect tabernacle, not made with hands' (as was the Levitical) 'that is to say, not of this construction,' being sublimely generated. — 'He entered' (and that) 'once' (as being enough) 'into the holy of holies with his own blood' being the blood of his angelic personality. *Gal.* iii. 13. 'Christ' (by administration of

the sacred priest within him) 'has redeemed us from the
'curse of the law, being made a curse for us' in his suffering
angelic nature. *Rev. v. 9.* 'Thou' (the Jeve man)
'art worthy, for thou wast slain' (in thy manhood, being
'offered up a sacrifice by thy priestly Spirit) 'and hast
'purchased us unto God by thy blood.' *1 Tim. ii. 5, 6.*
'There is one God, and one mediator between God and
'man, the man Christ Jesus, who gave himself a counter-
'price (*αντιλυτρον*) for all,' (his Spirit in this divine work
being the priest, and his incarnate angel the sacrifice, a
doctrine that shall be promulged or) 'to be testified in its
'proper times.'

Now we have already proved in a foregoing chapter, that Jeve of Hosts is our proprietor equally with the Logos; that he is our Redeemer, although not the counter-price or ransom given; that he is the Rock of our salvation, although not the sacrificed, or Rock smitten; that he is our Saviour and Deliverer, although not the passover; that he is our Advocate, although not the atoning victim; that he is the Blotter out of our sins, although not the sin offering wherewith they are blotted out.

And since the Lord of Hosts is all this to the offending party, he must be all this in the personality of our Lord Jesus Christ; but he cannot be all this in the personality of our Lord Christ as the Lamb slain, therefore he must be all this in the personality of our Lord Jesus Christ, as the Melchisedec priest in him interior.

S E C T. IV.

*The Holy Spirit proved to be the Melchisedec Priest
from a view of the sacrifice.*

OUR next attempt will be to prove, that the Melchisedec Priest must be the Holy Spirit from a consideration of this sacrifice.

That the sacrifice offered was the Son of God is universally granted; but who the Son of God so sacrificed was, and how related to the priest by whom he was sacrificed, is not so generally distinguished.

We think justly of our Lord Christ as a man sacrificed, consisting of material flesh and blood, marvellously generated

rated by the Holy Spirit of God; but it is not usually confessed that this sacred tabernacle thus divinely generated is not singularly, or in itself, that true sacrifice for sin, who is the begotten of the Holy Father;

The true counter-price for sin and uncleanness must be the Logos, the very, the only begotten Son of the Holy Father; must be HE whom, *John* x. 36. 'the Father consecrated and sent into the world,' *Rom.* viii. 3. 'in the likeness' or cloathing 'of sinful flesh;' whom, 1 *John* iv. 9. 'God sent into the world, that we might live through him;' that is, whom the Father sent into the world for his only begotten Son, and to suffer for us, the true sacrifice; must be HE, *John* viii. 42. who 'proceeded forth and came from God,' who is, 1 *Cor.* xv. 45. 'the last Adam the quickning Spirit,' ver. 47. 'the second man Jeve from heaven,' that Jeve Adni who is, *John* i. 3: the 'Logos by whom God made all things, and without whom was not any thing made that was made,' who is, *Col.* i. 17. 'before all things, and by whom all things consist,' who, *Heb.* i. 3. 'upholdeth all things by the word of his power,' *Col.* i. 16. 'by whom' (and for whom) 'all things were created;' for, *John* i. 1. 'he was from the beginning' the begotten Son of God, and before the beginning his one only Son, *Tit.* ii. 13. 'the great God' in the bosome of the Father.

We read of him *John* vi. 51. 'The bread which I' (the begotten Son) 'will give is my flesh, which I will give for the life of the world.' *Col.* i. 22. 'He hath reconciled us in the body of his flesh through death,' 1 *Pet.* iv. 1. 'Christ hath suffered for us in the flesh,' 1 *Pet.* iii. 18. 'Being put to death in the flesh, but vivified by the Spirit;' and yet many, perverting these passages, have taught that not the Logos who is God was the sufferer for sin, but say they the human nature of Christ was alone the sufferer.

We grant that the Logos is altogether of divine generation, that he is very God of very God; yet if by his human nature these people would have us to understand only the flesh of Christ, and that this flesh of Christ only was the sufferer, we abjure their doctrine.

If the Logos was not himself the sufferer, then neither was the only begotten Son of the Holy Father the sufferer upon the cross for sin; for that holy thing which these people call the flesh of Christ was a son generated, not by the
Holy

Holy Father but by his Holy Spirit; and unless the Logos suffered in, through, and by the instrumentality of this holy thing the flesh, it will follow that the only begotten Son of the Father hath made no atonement for us, is not the Lamb slain, is not our passover.

The only begotten Son of the Father, who was from the beginning, who proceeded forth and came from God, whom the Father sent into the world, who is that Logos by whom all things were made which are made, and by whom all things consist, even he is that very sacrifice or holy person sacrificed for us, and he was divinely prepared to be so sacrificed through being begotten a man by the Holy Spirit of God, even that Holy Spirit by whom also he, the Angel God, was offered; offered in that tabernacle which by this priest was generated for the very purpose of suffering.

The material, fleshly, though a sacred tabernacle, thus begotten of the Holy Spirit, was only the qualifying instrument capacitating the Angel God to this sublime achievement; a body modified for the habitation and temple of the only begotten Son of the Holy Father, and whereby he might even an atonement; *Eph. v. 2.* 'a sacrifice unto God for a sweet smelling savour.' So *Heb. x. 5.* 'When he cometh into the world he saith, 'sacrifice and offering thou wouldst not, but a body hast thou prepared me,' the begotten Son; a body adapted for, and such as might render him (this ME of God) competent to condescension, and a state of debility; of humble servitude to his Holy Father, and liable to all the cruel conflicts he sustained for sinners.

Since then the ὁ υἱοῦ τοῦ ἀνθρώπου, the Son of Man, or rather (this being an Hebraism, the ὁ υἱοῦ ἀνθρώπου) the human Son of God was the sacrifice or victim to be slain, he could not have been the Melchisedec priest. He was the victim; for, *John iii. 16.* 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have the eternal life.' *Rom. viii. 32.* 'He that spared not his own Son, but surrendered him up for us all, how shall he not with him freely give us all things.'

Conformable to this prospect of the gospel is its further intelligence of this sacred body, viz. that it was born of a virgin, and that long after the creation by him the begotten

ten Son of God; that this body was not from the beginning, but was generated in the days of Herod king of Judea, in the sixth month after the conception of Elizabeth, wife of Zecharias, father of John the Baptist; and that it was in itself only the tabernacle of the great God; that it could increase or unfold in wisdom and stature; that it was a cloathing so conditioned as that the angelic personage therein might be obnoxious to all the passions and affections of humanity.

The gospel assures us of this man-son, that he could feel all the hardships, exigencies, and distresses, insults, mortifications, and affronts, to which human life is subject; that he was often hungry and athirst; that he was sensible of cold, heat, fatigue, and weariness; that his supreme personality in this sacred body could weep and be sorrowful, even unto amazement; and endure pains and anguish and afflictions from the violences of the sons of Belial, and be excruciated by them even unto death.

But we are further informed of this sacred body, that it was thus prepared by divine operation to tabernacle the supreme Spirit, that so his Spirit the Almighty Lord of Hosts together with the begotten Angel might dwell therein bodily; and that thenceforth the Al Sedi, or Jeve Aleim, so embodied, constituted that holy complex personage whom we worship under the name Jesus Christ; also we find this divine mysterious work revealed to us by the term beget, as importing an efficacy distinct from that of create.

It is our faith therefore that the consecrated flesh of Jesus being begotten into a community with the Adni Jeve, and thereby with the divine Spirit the Jeve of Hosts, became the adorable Theanthrop whom St. Paul describes, *1 Tim. iii. 16.* 'Great is the mystery of godliness, God manifested in the flesh, avowed such by the Spirit, beheld a sufferer by the angelic hosts, preached unto the Gentiles, believed on in the world, received up into glory.'

This mysterious doctrine certainly results from the text, for we therein read, *Matt. i. 20.* 'That which is begotten in her' (the virgin) 'is of the Holy Spirit.' And in *Luke i. 35.* 'The Holy Spirit shall come upon thee, yea the power of the Highest shall overshadow thee, therefore

'fore that holy thing which shall be begotten shall be
'called' (that is, shall be) 'the Son of God.'

For the power of the Highest can be no other than
Jeve of Hosts, the power whereby the Divinity always
operates on the creatures; so *Jer.* xxxii. 18. 'The great
'the mighty God, Jeve of Hosts is his name, mighty in
'works, for thine eyes are open upon all the ways of the
'sons of men.' Jeve of Hosts therefore and the Holy
Spirit are one and the same personality, the begetter of
our Lord's human tabernacle.

And the like is the testimony of the psalmist, *Psa.*
lxxxix. 8. 'O Lord God of Hosts, thou speakest in
'wisdom to thy holy one' (Jeve Adni) 'and saidst,' ver. 27.
'I will make him my first born, higher than the kings of the
'earth.' Ver. 35. 'Once' (or already) 'have I sworn by
'my holiness, and I will not lie unto David,' &c.
And as consonant herewith we understand *Isai.* ix. 6. 'To
'us a child is born, to us a son is given,' &c.

And the like conclusion may be also drawn from the
two witnesses in the man Jesus, namely, Jeve Adni and
his Holy Spirit Jeve of Hosts: these together rendering
a legal evidence that Christ is the Son of the invisible
Father, our Lord's argument to Nicodemus.

For *John* iii. our Lord argues with him that two wit-
nesses yielding, by the Jewish law, a sufficient testimony,
we, that is, I and my Spirit, are a credible evidence;
for I working miracles of a divine nature am manifestly
two, viz. the man and the divine Spirit. *John* iii. 2.
'Verily I say unto you, we' (that is, I the man and the
divine Spirit in me) 'speak that we know, and testify
'that we have seen.'

His doctrine to Nicodemus is the same as when it was
delivered by him before the grand sanhedrim, *John* v. 19.
'The Son of Man can do nothing of himself, but what he
'seeth the Father do.' And again, *John* xvi. 13. 'What-
'soever he' (the Holy Spirit) 'shall hear, that' (and that
only) 'shall he speak.' So that both in doing and in
speaking Christ proved his commission to be from the
invisible Father, and himself to be a Duality.

This intimation duly considered impresses with a force
of convictive reasoning, and was frequently urged by our
Lord to the unbelieving Jews. See *John* v. 26—39.
John iii. 11. 32, 33. *John* viii. 17.

So

So that of the great incarnate God we learn, that having divested himself of the free use of his divine energies; his omniscience and omnipresence surceased, for the exercise of his humiliation and sufferings; and during his state of his servitude to his Holy Father, *Psa. xl. 6.* excepting that as his Holy Spirit occasionally intercommunicated to him the exertions thereof; in this condition our Lord's Holy Spirit acted as a personality distinct from himself, the divine Angel; and for this reason our Lord most generally speaks of him (till after his resurrection) as a party separate from himself.

But our present question being which of these two witnesses is the Melchisedec Priest, and which the sacrifice; since they both subsist in the man Jesus; we argue that, as we are to distinguish the works performed by our Lord in his human character from those in his full complex character; no less are we to distinguish between his works as Angel Jevé, and his works as Jevé Aleim.

The office of the Angel Jevé and of the Spirit Jevé are as respectively different, as are the offices of the man Jesus from the offices of the Lord of Hosts; and if it be needful that we distinguish in the latter, wherein is it less needful that we distinguish in the former? We shall therefore confidently insist, that since the Logos is the sacrifice, therefore is he not the Melchisedec Priest; and that the Melchisedec Priest in this complex personage Jevé incarnate, must be the Jevé of Hosts, a distinct personality from the Logos.

Thus also innumerable scripture passages are liquidated agreeably to the analogy of its doctrines, which otherwise are harsh and unintellectual. Thus when our Lord declares of himself, *John vi. 48.* 'I am the bread of life which came down from heaven,' it suits with the scripture analogy to understand him as speaking in the character of Logos, for our Lord as Logos came down from heaven, and the bread was the offering which signified the sacrifice: whereas when he says ver. 40. 47. 'whosoever believeth in me hath aionian life, and I will raise him up at the last day;' we understand him as speaking of his Spirit, his Spirit being the resurrective power, as appears from *Rom. viii. 11.* 'If the Spirit of him' (the Father) 'who raised up Jesus from the dead dwelleth in you; he who raised up Christ from the dead will also quicken

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'your mortal bodies by his Spirit who dwelleth in you.' For the Spirit of the Logos and of his Holy Father are one and the same Spirit.

Again when he says, *John x. 15.* 'I will lay down my life that I may take it again; no one taketh it from me; I lay it down of myself.' And *John vi. 51.* 'The bread which I give is my flesh, which I will give for the life of the world;' he speaks in character of the Melchisedec priest, whose offering and dearest property from the Father the Angel is, and now together with his flesh is by him sacrificed.

But when our Lord breathes upon his apostles, and said, *John xxi. 22.* 'receive ye the Holy Spirit,' he acts as Immanuel or Jevè tabernacled in the flesh, and thence infusing his Spirit into them. For *1 Cor. vi. 11.* 'We are sanctified by the Spirit of our God,' that is, of Jevè. And the like when he entered into the sanctuary, *Heb. ix. 12.* 'By his own blood he' (the priest, who was at the same time the sacrifice) 'entered into the sanctuary.' And thus both the blood and the body of Christ are the blood and body of Jevè, for Christ entered the sanctuary with his blood in character of high priest.

For as, *Lev. xviii. 17.* 'the life of the flesh is in the blood, and it is the blood that maketh the atonement:' so *Lev. xvi.* it was the office of the high priest, appropriate to him only, to enter once yearly the sanctuary, or most holy, within the veil, with the blood of the victim. And since the Jevè, thus tabernacled in the man Jesus, entered the sanctuary presenting the blood, he must be the Melchisedec priest, who is also, *1 Cor. xv. 45.* the Aleim or 'quickenings Spirit.'

And so on the other hand, as respecting the begotten Son of God, that he being incarnate was the sacrifice must exceed all doubt; because the sacrifice was that which, *Heb. ix. 28.* 'was offered to bear the sins of the multitude,' and the bearer of sins must be the victim; so *1 Pet. ii. 24.* 'he (the Logos) bore our sins in his body on the tree.' This body therefore was the medium of the sufferings of the Son of God, so *John iii. 16.* 'hereby perceive we the love of God, that he laid down his life for us;' he was therefore God, and that God who suffered death; a death which was a full satisfaction for our sins. *1 Cor. v. 7.* 'Christ the passover is sacrificed for us.' Το πάσχα, the passover

passover can be no other than the Lamb slain; and hence says the Baptist of him, probably pointed to him, *Joan. i. 29.* 'Behold the Lamb of God, who taketh away the sin of the world.'

Moreover all this was foretold of him by the prophet Zechariah, chap. xiii. 7. 'Awake, my sword, against my shepherd, against the man who is my fellow; faith Jeve of Hosts: smite the shepherd, and the sheep shall be scattered.' The shepherd smitten is the man Christ, and the smiter is Jeve of Hosts, the priest offering. *Isa. liii. 10.* 'It pleased Jeve' (that is, Jeve of Hosts the Melchisedecal priest) 'to bruise him, he put him to grief: when he shall make his soul a sacrifice for sin, he shall see his seed,' &c.

Yet since not only the Holy Angel God, but the Holy Spirit Jeve dwelleth also in Jesus Christ, Jesus Christ is as justly called the priest as he is called the Angel Jeve. So *Zech. vi. 12, 13.* 'The man whose name is the Branch, he shall build the temple of Jeve,' (namely, of Hosts) 'and shall rule upon his throne, and shall be priest upon his throne, and the council of peace shall be between them' (namely, between the Jeve Adni and Jeve of Hosts) 'both; and ye shall know that Jeve of Hosts hath sent me' (the Jeve Adni) 'unto you.'

The Angel Jeve therefore and his Spirit are together one priest, although the former officiates not as priest till after his glorification, when the priestly office respecting himself the Lamb slain shall be fully consummated.

So then till this period should arrive the priestly office is to be trajected especially on the Spirit of our Lord Christ, and his patient surrender of himself to suffering is to be trajected especially on his angelic nature: for as Jeve Adni he suffered, and as Jeve of Hosts he offered himself.

Notwithstanding his name Jesus Christ comprehends a Duality of personalities, the co-operations of each are, as respecting the atonement by him, altogether distinct; that is, they are active in the one and submissive in the other; for Jesus Christ being a community of natures, he can act conjunctly in one and the same personality, both the Adni and his Spirit confociating in the work.

And for this reason we may fairly call Jesus Christ, in his complex personage, either the Melchisedecal priest or

the atoning sacrifice; as we may say of a man somebody, no body, no soul, every soul that breatheth, &c. for as a man is duly and indifferently named either a soul or a body, a somebody or a nobody; and as we say not a living soul, every soul that sinneth, that will not hear, fear came on every soul, &c. so is Christ justly named either priest or passover.

In short, the Adni Jave and the Holy Spirit proceeding from the Father are together one Christ, by an union beyond all comparison more intimate than are human soul and body, which together constitute one individual man. And although the human mind in its present state of darkness cannot think adequately of divine union, we may rationally believe it; in that the terms conjunction, complexity, unanimity, conformity, sociality, &c. may afford us notions tolerably analogous therewith, although its reality, divine unity may exceed them all incommensurately.

But the irritation with which discussions of this kind are usually treated discourage the enquirer. It is a matter of serious sorrow that this should be so, since they who while living seek not to know their Redeemer, will infallibly when dead seek to know him as vainly, as a blind man wishes to see the light, and with a remorse justly penal and vindictive.

S E C T. V.

AGAIN we argue, fourthly, that the Holy Spirit must be the Melchisedec Priest, from a view of the priestly office.

That the priest and the sacrifice must be several, that they are notwithstanding both existing in Jesus Christ, and no less so existing in Jave Aleim, has been sufficiently discussed. But we say further, that, although during the time of our Lord's humiliation and suffering, the character of priest exceeded in dignity so notoriously that of the victim, as to obscure all the symptoms of relation in them, each to the other, and much more of all equality in them, in one and the same personage; the fact is rather to be ascribed to the condescension of Christ, than to any necessity in the nature of things.

The holy Logos, condescending to assume the flesh, voluntarily so divested himself of all apparent dignity,
that

that he was therein considered as a meer man, incomparably inferior to, and distinct from, the priest offering him; and hence the features of correlation in them became indeed so effaced, that the Logos singly and of himself was despoiled for an abject and forlorn sinner, devoted to wretchedness as an offender, lying under the curse and condemnation of divine justice, and deserving its vengeance for guilt by transgression and iniquity.

And it must be granted, that this man of wretchedness could not be that Melchisedec priest, who recedes in nothing from his divine dignity, since the typical Melchisedec was king of Salem and priest of the most high God; a dignity which even the Jewish kings were not allowed to arrogate.

That the Jewish kings dared not to presume upon the priestly office is notorious; for king Uzziah, 2 *Chron.* xxvi. 21. was smitten with an incurable leprosy, in which he died, for aspiring by virtue of his kingly office to offer incense before Jave: and there are other instances of the like kind.

The Melchisedec priest was, *Heb.* vii. 1. 'priest of the most high God;' and, yet far more, so constituted as to be, verse 3. 'like unto the Son of God' invisible, 'who is the same yesterday, to-day, and for ever;' an inuendo insinuating sufficiently that the Melchisedec priest must be one with the invisible, proceeding Son of God.

The visible Son of God is described *Matt.* xvii. 2. 'His face did shine as the sun, and his raiment was white as the light,' *Rev.* i. 14. 'His head and his hair were white like wool, as white as snow; his eyes were a flame of fire, and his feet like unto brass burning in a furnace, and his countenance as the sun shining in its strength.'

So again *Dan.* x. 6. 'His body was like the beryl, his face like the appearance of lightning, his eyes like lamps of fire, and his arms and his feet like unto polished brass.'

Such was the begotten Son of God, and therefore such must be his adequate or equal. But the Melchisedec priest is one with this adequate or equal; and it being certain that the begotten Son of God, who was this glorious object during his earthly administration, was the very oblation or offering, and therefore could not be the priest. —

The

The question starts, who then is the priest? and no other being 'like unto the Son of God' beside this only begotten Son, who is thus excepted, and the Spirit proceeding from the Holy Father; it will follow, that this proceeding Spirit, and no other, can be the Melchisedec priest like unto the Son of God; and that this Holy Spirit is so, is likewise confirmed by the apostle, as hath been already shewn, *Heb. ix. 14.*

So again, that the man Jesus while on earth sustained no character like the Melchisedec priest, and presumed on no such authority, must be granted; because it is well known that, on the contrary, he was contentedly so poor, as not to have 'where to lay his head,' as was his answer to the scribe, *Matt. viii.* 'Master, I will follow thee whithersoever thou goest.' Ver. 20. 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head:' implying, art thou satisfied to be poor like me.

Our Lord, excepting only in the single act of his shewing himself to his three witnesses on the mount of transfiguration, (and of which he enjoins them to inform no one till after his resurrection) constantly professes himself son of man or man-son; and although, as occasional necessity requires, he hints at his past and future dignity, yet he no where asserts his title to either kingship or priesthood as a man on earth, but ever abdicates such offices for alien and discordant to his character the Lamb to be slain.

As a common Jew he pays his tithes into the Jewish treasury for the maintenance of the temple, and in like readiness the taxes exacted by the Roman government, thereby admitting his subjection both to Cæsar and the ecclesiastical powers. Our Lord therefore as human Son of God, professing not himself to be either king or priest, in no wise avows himself to be the sublime Melchisedec priest, although he was so really both king and priest, as the Jevic incarnate or a Duality.

But why did he not profess himself what he was? Surely because this priesthood and kingship as yet of purpose resided latent in his spiritual personality, was not as yet to be displayed in him, till, as destined solemnly to be, at his day of glorification.

Correspondent herewith is the apostles reasoning, *Heb. viii. 3.* 'Every high priest is ordained to offer gifts and sacrifices;'

'sacrifices;' a lemma given us from which to derive the following conclusions.

There are only two priesthoods; Christ could not be the former or Levitical whilst on earth, because there would be no occasion for any priest like him of a distinct order, "seeing that there are priests that offer gifts" on earth, and by divine appointment even 'according to the law;' and because it was the word of the oath, which was since the law, that made Christ high priest; and because he was a priest not only of an order different, but of a duration far exceeding the priesthood on this earth, as see *Heb. vii. 28.*

Again neither could Christ be the latter. (viz. the Melchisedec priest) while on earth, because himself must then have been his own offering. The man Christ Jesus in his poverty had nothing to offer, whereas, *Heb. viii. 3.* 'Every high priest must have somewhat to offer,' an offering his own property. An argument this, which will ever revert, duplicating its force, in every view of Christ's human personality while on earth; or whether regarded as priest, or as victim, or as contractor with his Holy Father, or as redeemer of his people lost by rebellion.

And thus it necessarily follows, that Christ being an high priest must have been ordained to administer in this character, not on earth but in heaven; and that he is therefore properly styled, *Heb. viii. 2.* 'a minister of the true holy of holies,' where in character of Christ glorified he will exercise the office of priest in glory, both to perfection and to perpetuity.

It is then therefore that the man Jesus affected not to be either king or priest upon earth, but, *Phil. ii. 7.* 'took upon him the form of a servant,' and, *Luke xxii. 27.* was among his disciples 'as he that serveth,' washing their feet. He bore the form of a sinner, and the form of a sufferer; a form altogether incongruous with the royal priesthood, typified by Melchisedec, when he blessed Abraham; for, *Heb. vii. 7.* 'without contradiction the less is blessed by the better;' and Abraham, in paying tithes to this King of Salem, yet again acknowledges himself to be Melchisedec's inferior.

The man Jesus therefore, singly and in this form of a servant, presents himself as the property of some other, namely of the priest, and as the subject of some superior;
and

and who else could this priest and this superior be than Jeve of Hosts, who is the Lord of glory, the King of Israel? And he, this servant, is considered only as a true Israelite, so *Psa.* xxiv. 10. 'Who is the King of glory?' 'Jeve of Hosts, he is the King of glory,' *Iai.* xlv. 6. 'the King of Israel.'

Thus then our Lord's royal priesthood must have been conserved in his spiritual dignity as yet not manifested, or he must have been the Melchisedec priest as dual or Jeve Aleim; and not singly as man, during his human infirmity. Yea, during this his state of humiliation he was so feeble through his exinanition, that, though upholding all things by the word of his power, he was unable to uphold a wooden cross.

But it is farther witnessed of the true Melchisedec priest, that, *Heb.* vii. 16. 'he is made after the power of 'an indissoluble life,' *κατὰ δύναμιν ζωῆς ἀκατάλυτης*: words which acclaim the Melchisedec priest to be not only a divine subsistence of immortality and immutability, but to have life so intrinsically in himself as to be absolutely indefectible, unobscurable.

And yet again to the contrary to this we read, as prophesied of our Lord Christ, in *Iai.* liii. 6—10. 'Jeve 'hath laid upon him the iniquity of us all; he was bruised, 'he was afflicted, he was brought as the lamb to the 'slaughter, he was cut off out of the land of the living; 'for the transgression of my people was he smitten, and 'he made his grave with the wicked.' Verse 10. 'It 'pleased Jeve to bruise him, he put him to grief.'— Verse 12. 'He hath poured out his soul unto death.' What can be a more decisive proof than is this, that Jeve the smiter and Jesus Christ the smitten must be two personalities?

The true Melchisedec priest has life, immortality, and immutability in himself, the man Jesus suffered on the cross and died. The Melchisedec priest is, *Heb.* xiii. 8. 'The same yesterday, to-day, and for ever.' The man Jesus during his state of humiliation was in the form of, or conditioned as a mortal man, who, *Heb.* ii. 9. 'was 'made lower than the angels, for the suffering of death;' and who became, *Phil.* ii. 8. 'obedient unto death, even 'unto the death of the cross.' Can we then otherwise than distinguish their personalities?

But

But you reply, that our Lord Christ, *John v. 26.* 'has life in himself;' and this we grant as the glorified Theanthrop, but not as the humiliated Jesus. Besides, the life of the Melchisedec priest was a life indissoluble, and we easily deny that the man Jesus singly and before his glorification could be described as having an indissoluble life.

This description indissoluble life can define no other personality in the *Jewe Aleim*, Gods, than *Jewe of Hosts* only; and if so, *Jewe of Hosts* must be the Melchisedec priest. Life indissoluble admits of no kind of death; for what else is death than a dissolution, or a resolution of a complex subsistence into the principles of its primitive simplicity? And such resolution was the death of the man Jesus Christ, in that he was a complex personage.

Whoever thinks of death as a state of non-existence mistakes egregiously; our Lord died, became he thereby a non-existence? Surely not, his dissolution could deprive him of nothing; and his integral restitution necessarily ensued the act of his will to resume his plenitude.

Yet even such dissolution could not affect his Spirit, because a simple subsistence. And since the office of priesthood in our Lord could have been appropriable only to his indissoluble life, it must have belonged to his Spirit. His Holy Spirit therefore must have been the Melchisedec priest in him.

And this conclusion leads to another, for the apostle assures us, *Heb. vii. 26.* 'that he was made higher than the highest;' by which words it is usually understood, that he was constituted by virtue of his office supreme Lord, whereas this is the very reverse of Christ's official character above given, *Heb. ii. 7, 9. Psa. viii. 5.* 'We see Jesus who was made lower than the angels,' &c. And hence we may fairly conclude, that while the Logos continued humiliated to be a sacrifice, his Spirit only retained his dignity as priest. Jesus therefore again whilst on earth could not be singly (or as the Son of Man) the priest typified by Melchisedec.

And lastly, (for I shall add only the following to my former proofs) the like conclusion may be drawn from *Heb. vii. 3.* 'he abideth a priest *εἰς τὸ διηνεκές* continually;' that is, after being constituted high priest he ceased not to exercise this office.

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But the Son of God was constituted high priest before the foundation of the world, and before the time when he contracted with his Holy Father for the restitution of fallen nature; and yet nothing is more certain than that the man Jesus exercised not this office continually, therefore the man Jesus singularly considered could not have been this Melchisedec high priest of office unintermitting.

It is also well known that the high priest, by virtue of his office, enjoyed the highest authority among the Jews: see *Lev. xxi. 8.* *1 Sam. ii. 28, 30.* *Hof. iv. 7, 9.* *Iſa. xxiv. 2.* see likewise Josephus, in his Antiquities, Book III. chap. x. and Book II. chap. viii.

The high priest by the law of the Jews was superior to their kings; he was called 'the prince of the sanctuary,' *Iſa. xliii. 28.* he was the political judge in their government, *Deut. xvii. 3—12.* *1 Sam. iv. 18.* *2 Chron. xix. 11.* *Jer. xxix. 25, 26.* he was of such honour, that it was a notorious crime to contradict him, *Hof. iv. 4.* and capital to disobey him when officially commanding, *Deut. xvii. 9—13.* Yea, the honours of the high priest were deemed so connected with those of the people, that whenever in war or otherwise their high priest fell into disgrace or captivity, such was imputed to the indignation of God manifested against the people, *Pſa. lxxviii. 64.* *Iſa. xlvii. 6.*

But to these claims of dignity our Lord made no pretensions at all, *Iſa. liii. 3.* 'He was despised and rejected 'of men,' disowned by them as an object of shame. *2 Cor. viii. 9.* 'For our sakes he became poor;' and *Heb. v. 7, 8.* 'In the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears, to him who was able to save him from death.* Though he 'was a Son, yet learned he obedience by the things 'which he suffered.'

And so far was our Lord from all presumptions on human authority, that to the complainant, *Luke xii. 14.* he replies, 'Man, who made me a judge or divider over 'you?'

N O T E S.

* The thing which our Lord deprecates was by no means that of his suffering upon the cross; this suffering he had from the beginning determined to endure, and often predicted it to his disciples as his fixed resolution: we have therefore to judge of the penalty here deprecated, by comparing *Luke xxii. 42.* with *Dan. ix. 26.* 'and he was heard' respecting it to his full satisfaction.

'you?' Notwithstanding it was the priest's office both to judge, *Deut.* xix. 17. and to divide, *Josh.* xiv. 1. *Numb.* xxxiv. 17.

Since therefore the majesty and dignity of the divine priesthood of Melchisedeck, which was after the power of an indissoluble life, must have belonged to our Lord in some other personality than that of a sufferer; will not our knowledge thereof be necessary, in order to our tendering him the true worship? And since from what has been already argued it is manifest, that we cannot thus worship our Lord as the great Melchisedec priest without contemplating him in his dual capacity, as the Jeve Aleim Gods, the quickening Spirit, the Lord the Spirit, the Spirit Son of God, who lives effulgent in his Father's glory; may not such knowledge of him be reputed for an article of our Christian faith? Our Lord's complaint of the Samaritans is, *John* iv. 22. 'Ye worship ye know not what; we know what we worship, for salvation is of the Jews.' Salvation therefore consists in knowing what we worship. *John* xvii. 3. 'This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.'

L E T T E R IV.

PROVING FROM THE GIVEN CHARACTERS
OF THE MELCHISEDECAL PRIEST, THAT
THE MAN JESUS CANNOT BE SINGULARLY
AND ALONE THIS DIVINE PRIEST.

ALL creatures had their essence (or potentiality) in God from the beginning; but none of them had any existence till the Al Sedi, afterwards named Jeve, called them forth from nothing into being and reality. So a tulip in winter hath its essence in its root or seed, but in summer its existence and manifestation.

For the Logos was begotten of his Holy Father that he might be the source of all created existence, and in him are occult the essences of all future plenitude,

The hidden plenitude of the divine Father is elicited in Jesus Christ into a similitude suitable to the creature capacity, even to the reclusion of the profound mysteries of his divine fulness.

This premised, we will proceed to prove that the man Jesus cannot be singularly the Melchisedec priest from direct and positive premises; namely, from his inadequacy to the several distinguishing characters given of him expressly by the apostle, *Heb. vii.*

The Melchisedec priest is characterized *Heb. vii. 3.* 'without father, without mother, without genealogy, having neither beginning of days nor end of life, made like unto the Son of God.'

Melchisedec was all this, according to the scripture account of him, as a representation of the sublime Melchisedec priest; therefore the Melchisedec priest, who indisputably is Jesus Christ, must be all this.

But all and every article of this description exceeds that we find applicable to, or predicable of the man Christ; the description will not correspond in any wise with the gospel history of the crucified Jesus, therefore the man Jesus considered not as a Duality, the Jeve, but singularly (and of whose history we read in the gospel) cannot be the Melchisedec priest. e. g.

C H A R A C T E R 1st.

The Melchisedec priest is ~~an~~ ^{an} ~~one~~ ^{one}, of whose father the scripture gives us no express intelligence, or informs us not either who his father is, or that he hath any father at all; but this cannot be said of the man Jesus in any reputation of him, whether we consider him as the Logos and only begotten Son of the Father, or as the man Jesus born of the Virgin Mary.

First, our Lord in his character Logos, or the Word of God, is not without a father even ascertained, for the gospel assures us in variety of places, that he is the Son of God; that he is that very Son of God by whom he created all things, yea even the aions themselves, in which all things exist as in their fit element; that not only all things were made by him but for him; and that God his Father sent him into the world to assume flesh, and be a man with purpose that in this capacity he might emerge the Redeemer of fallen nature. The Logos came down from

from heaven, even from his Father who is in heaven ; he came into this world sent hither by his Father, accordingly we read, *Heb. i.* that he (the Father) bringing him into the world, publishes this testimony of him : ' that he is by inheritance more excellent than' and incomparable to ' the heavenly inhabitants,' for that ' all the angels of God shall worship him.'

Also the invisible Father is said to accost him for his Son in the following stile, viz. ' Thou art my beloved Son ; sit thou on my right hand, till I make thine enemies thy footstool. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath exalted thee, hath anointed thee. Thou hast laid the foundation of the earth, and the heavens are the works of thy hands ; they shall perish but thou art the same. Thy throne, O God, is from ages to ages, thy years shall not fail : I will be unto thee a Father, and thou shalt be unto me a Son.'

The scripture therefore expressly avows, that the Logos is not *avalup* without a father ; so that nothing can be more certain than that the Logos, considered singularly or without his Spirit, is not the Melchisedecal priest.

Secondly, again neither is the man Jesus the person characterized in the scripture as without a father in his carnal generation ; for the man Jesus is so notoriously declared to be generated by the Holy Spirit, that it is made an article in the Apostles Creed that he was conceived (that is, generated) by the Holy Spirit, as hath been already demonstrated at large.

So that as the Logos is the only begotten Son of the invisible Father, in like manner is the man Jesus the generated Son of the Holy Spirit ; therefore that Christ, as respecting both his Soul and his body, is not *avalup* but hath a father, even God for his Father, is the avowed doctrine of the scriptures, and solemnly protested by them for an article distinguishing us Christians.

And contemptibly futile is the plea, that the Spirit of God, being pure Spirit, cannot generate a man, of nature different from himself. What realities the supreme Jever of Hosts is able to elicit out of his immense fulness, no created capacity can determine, and much less demonstrate.

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C H A R A C T E R 2d.

The Melchisedec priest must be *ἀμήτωρ* without mother, or one of whose mother the scripture gives us no express intelligence.

But, first, to the man Jesus this character will not apply, because the scripture is very explicit also as to this particular, informing us that he was born of Mary, a virgin, who was of the family of David, cousin to Elizabeth, espoused to Joseph, who was likewise of royal extract, though reduced by the fortune of war to exercise the profession of a carpenter.

Our Lord therefore as Son of Man could not be the Melchisedec priest, whose character was *ἀμήτωρ*.

But secondly, neither could our Lord be defined without mother, as respecting even his divine origin, who came down from above, who had been the Creator of all things in heaven and on earth, and was still their Lord and proprietor in obscurity. For what less can this word *ἀμήτωρ* signify than one not born of a woman? Whereas the Logos was as indubitably born of the virgin, as is any other man of his mother; born in the cloathing of her flesh, and so into this world or earthly condition of subsistence, that is, as all other souls are.

We read of the prophet Jeremiah, that he is accosted of Jeve as follows: *Jer. i. 5.* 'I knew thee' (that is, I acknowledge thee for my own property with commiseration and favour) 'before I formed thee in the belly; I 'sanctified thee before thou camest forth out of the womb,' &c. words which in modern language may be expressed thus: thou wast an elected soul of mine, pardoned of the Holy Father by virtue of my covenant with him, and adopted by me for my property before thou wast begotten a man; thou wast consecrated to be my servant, before thou wast born of thy mother into this world.

Now the like may be spoken of the Logos, viz. that he was the Logos before he was formed in the belly; that his formation in the belly was an event in consequence of his covenant with his Father, to accept of an union with a body, to consist of the flesh of a virgin, with the purpose that being so united, he might evene the Jeve, born a man on earth.

In this idea a mother is one, through whose generative power or instrumentality a soul subsistence (pre-existing in his

his primitive simplicity) commences a complex personage, by being intimately united with a body of human form and property.

It is hence that we read of Jeremiah as a soul pre-acknowledged of God while as yet unbegotten, and commencing afterwards a man through being born of his mother. And hence again we argue, that the Logos by being born of the virgin commenced the man Jeve tabernacled in the flesh, and accordantly we read *Luke ii. 21.* 'His name was called Jesus, which was so named of the 'angel before he was conceived in the womb.' *Matt. ii. 4.* 'And he' (Herod) 'demanded of them, where Christ' (the Logos) 'should be born?'

And as Jeremiah, although in his primitive state a soul distinct and several from his mother, was born of her a man: so the Logos, although in his primitive state the Son of God, was born of his mother the man our Lord Christ; that is, was a son of a mother, *Matt. i. 16.* was born of a woman, *1 Tim. iii. 16.* even 'God manifest in 'the flesh; he had a mother the Virgin Mary, as saith Elizabeth, *Luke i. 43.* 'Whence is this to me, that the 'mother of my Lord should come to me?'

It were gross chicanery to prevaricate these narratives by forging distinctions without due warrant. Our Lord defines himself the I AM, *John viii. 58.* 'Before Abraham 'was I AM;' and this I AM had a mother, *Luke ii. 11.* 'Unto us is born this day a Saviour, who is Christ 'the Lord.' *Matt. i. 23.* 'A virgin shall bring forth a son, 'and his name shall be called Emmanuel, which is, God with 'us.' It being then certain, that the Logos was born of a woman or had a mother; it will follow, that he could not be the Melchisedecal priest: and that this priest must have been some personality in Jesus Christ, who was neither the Logos nor the visible man Jesus; and such personality could be no other than Jeve of Hosts: or in other words, our Lord Christ must be the Melchisedecal priest by being *1 Cor. xv. 45.* 'the quickening Spirit.'

CHARACTER 3d.

The Melchisedecal priest must be *αγενεαλογητος* without genealogy, or one concerning whose pedigree the Holy Spirit is altogether silent, or gives us no intelligence.—First then this character without descent or pedigree will not

not apply to the man Jesus, because as though purposely his human pedigree is more graphically described to us, than that of any other Jew whatsoever. It is written by St. Matthew, who derives it singularly man by man from Abraham descending; and St. Luke, with like speciality ascending, advances it through the deluge to the first man Adam: so that in respect to genealogy, nothing can be more certain than that the man Jesus cannot be the true priest of the most high God, typified by Melchisedeck as without descent.

But secondly, the like may be said of the Logos, that neither is he without a pedigree; for since according to the scripture definition there can be no pedigree where neither father nor mother is expressly assigned: and we have already proved that the Logos hath both father and mother expressly announced, the Logos also is as far from being without pedigree, as was his human tabernacle of flesh and blood.

The expression, without father and mother, is exegetical of the *ἀγενεσία*; and it being argued, that the Logos entered into his mother's womb in order to the vegetation or growth of the human body, which with it should be born a man; as truly did Isaiah so enter his mother's womb, for the like purpose. The consequence will be, that the Logos, having both father and mother expressed, was not without genealogy, and therefore was not the Melchisedec priest.

But again it being also as expressly said of the Logos, that he was the only begotten of the invisible Father before all creatures, even before any angel existed, even before the aions were made or constituted; and yet again that many ages or perhaps aions after this, even while Octavius was Roman emperor and Herod king of Judea, he was generated yet a second time by the operation of the Holy Spirit; the direct consequence of these premises must fix it for an indisputable certainty, that the supreme Logos, only begotten Son of the invisible Father, being not without pedigree, cannot be (as Logos singly) that Melchisedec priest, a part of whose definition it is that he is without descent and without pedigree, *John* iii. 16. 1 *John* iv. 9. *Heb.* xi. 17.

CHARACTER 4th.

It is again the character of the Melchisedecal priest, that he hath neither beginning of days nor end of life. That Christ as man, or Christ as respecting his human tabernacle, is not without beginning of days or end of life, is a fact too evident, to be debated. So that the present designative can respect only his angelic personage; or the present question can only be, whether even the Logos Son of the Father answers this description, 'without beginning of days or end of life?'

Now although I hereby confess it to be my firm belief, first, that death imports not a cessation of existence, but a dissolution only of a complex personage. Secondly, that such death or dissolution belongs only to the complexity of a subsistence. Thirdly, that the Logos, although altogether divine, is notwithstanding a complex subsistence, through being begotten of his Holy Father. Fourthly, that he this begotten Son of God really and verily died, or became cut off upon his cross, for the purposes of an especial and extraordinary re-union and Duality and Trinity; a re-union which, fifthly, ensued immediately upon his being so cut off, (for that he went from his cross quickened by his Spirit into hades, to preach to the Spirits in custody, &c.) YET, since the novelty of these persuasions might disgust you, I forbear, in the present argument, to insist on them; and shall without their aid (though therewith my point would be proved at once) contend for the article before us upon the following ground only.

Supposing then we grant this article of description, viz, without beginning of days or end of life to be appositely adhibited to the Logos; yet then unless it be so adhibited to him, not singly and apart from, but together with other articles describing the Melchisedecal priest, it will not at all apply to the Logos as such.

For the Melchisedecal priest, who was without beginning of days or end of life, was likewise at the same time without a father; whereas we have shewn that the Logos is in variety of scripture passages announced to be, 1 *John* iv. 9. 'the (*μικρότερος*) only begotten of the Father;' *Heb.* i. 6. 'the (*πρωτόγονος*) begotten of the Father before all ages;' *Psa.* lxxxix. 27. 'his first born, higher than the kings of the earth;' so *Psa.* ii. 7. 'I will declare the decree,

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'Jewe

'Jewe hath said unto me, thou art my beloved Son, this day have I begotten thee. — Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.'

So that these appellations prove of themselves powerful evidences that Christ is not, as Logos, the person intended in this description, 'without beginning of days or end of life;' and since where one number of an enigma defaults in its correspondence with the rest, its replication is not effected; it will follow, that these auxiliary signatures in this description except and interclude the Logos absolutely. And yet the members of the description must all be not only admitted but conserved, because in default of any one of its diagnosticks the enigma of the mystery will still continue, and our repeated requisitions revert.

And hence we thus reason. The Melchisedecial priest, 'who is without beginning of days or end of life,' must be without a father attributed to him in the scriptures, but the Logos is not without a father attributed to him in the scriptures; therefore neither is the Logos, while considered singly and abstractedly from his Spirit, the Melchisedecial priest.

By the like process of discussion we might again disprove the Logos to be the Melchisedecial priest, from his death or dying. For the Melchisedecial priest abides a priest continually, whereas when Christ died he ceased to be priest continually.

But the premises wherewith I judged this article might be indubitably and best evinced will be so new, and probably strange, that I urge them not; but rather leave it to others so to do, who may hereafter prosecute this subject more luculently, and proceed to the last or following clause of description, namely, 'made like unto the Son of God.'

CHARACTER. 5th.

It is again the character of the Melchisedecial priest, that he is, fifthly, like unto the Son of God.

In treating this member of the description we must observe, that in the Hebrew phraseology terms of similitude are generally used for designatives of emphasis, to impress words forcibly and strikingly, of which I will give you a few instances.

Nehem. vii. 2. 'For he was (כְּנִי) like unto a man of veracity, fearing God above many,' that is, he was indeed

deed a man of veracity, fearing God. *Obad.* i. 2. 'And thou also wast like unto one of them,' that is, wast verily one of them. *Luke* xxii. 44. 'And his sweat was (was) like unto drops of blood;' that is, was no less than drops of blood. *John* i. 14. 'We beheld his glory' &c. for *αὐτοῦ*; the very glory of the only begotten of the Father.—*2 Cor.* iii. 18. 'We are transformed into the same image from glory to glory, (καθώς) even as by the Spirit the Lord;' that is, even by the very Spirit who is Jeve. *Philem.* 9. 'I beseech thee, (ὡς) being such a one as Paul the aged;' that is, being identically old Paul. *Rev.* i. 13. 'And I saw in the midst of the candlesticks (ἐν μέσσοις) one like unto the Son of Man;' that is, the very Son of Man or Jesus Christ.

Now constantly with these, and many other like instances which might be adduced, we are to expound the passage before us as strongly affirmative, viz. that the Melchisedec priest is the very Son of God; for as we are to understand by 'one like unto the Son of Man' emphatically the very Son of Man, so are we to understand by 'one like the Son of God' emphatically the very Son of God.

Also by this collation of truths the bifarious term LIKE, yielding in the Hebrew use of words a duplicit propriety of expression, tallies with both the typical Melchisedec and the true or divine Melchisedec at the same time, and presents us with the one elegantly implicit in the other.

And the sequel of the induction evinces, that the true Melchisedec priest is really and verily the Son of God; and that the Holy Spirit is that Jeve, or that Son of God who is the Melchisedec Priest: an inuendo most graciously indulged us, and of consolation inestimable to the believer, instigated with an holy, celestial desire to know his God.

Also our four asserted tenets approve themselves neither irrational nor indefensible, for the parties in the compact are all divine, first, the ransoming oblation, as a counter-price, is not only immaculate without spot or blemish, but is also the Son of God of at least equal worth with the whole universe; secondly, of no less dignity is the priest offering, and likewise holy, guiltless, separate from sinners, and even of purer eyes than to behold wicked ones; thirdly, the oblation of this priest is his own property, his

holy one by free donation from the Holy Father who begat him; and fourthly, this oblation is the most beloved property of the sacred priest the Lord of Hosts, yea far dearer to him than created thought can imagine, his delight, his rejoicing, *Prov. viii. 22—31.*

Jeve being (although a Spirit) a Duality, assumed both the priestly office and personality, and also as Angel the angelic office and personality; and therewith the human body wherein to surrender himself a patient victim susceptible of suffering by sacrifice, from the grudge and malignity of wicked men and baneful spirits: and yet he continues in both his characters the Son of God.

This is all a mystery to us impenetrable, and propounded as a document not on which we might philosophize, but through which we might intuitively contemplate the probity of God, and truth of his divine commiseration of us; and observe how verily and seriously the benevolence of the Holy Father also is engaged, attentive and co-active towards his rendering his acceptance of sinners in his Beloved, most effectual and most enlarged.

We have formerly insisted on the passage *Deut. vi. 4.* 'Hear, O Israel, Jeve thy GODS is one Jeve.' The Jeve GODS therefore, though a complex personage or Duality, are so divinely intimately and immutably one and the same Jeve, as to be in reality indivisible; and although economically, temporally, in prospect of redemption, and by a mode of divine contrivance, the Logos and his Spirit; can sustain two several capacities, and execute different offices, with wisdom, justice, and veracity: yet all this is effected by them without any intermission or diminution respectively of either their divine power or of their divine intercommunity; and by virtue only of a suspension or non-exertion, which we find expressed on the part of the angelic subsistence by the term *κενωσις*, he emptied himself.

Hence again we have to urge, that since Jesus Christ is Jeve, if Jesus Christ be the Son of God then must Jeve likewise be the Son of God: and why is not our conclusion as sound from the same premises, that Jeve of Hosts and the Spirit of Christ must be together one and the same personage, even that ME whom, *Exod. xxxiii. 20.* the mortal eye 'was insufferable to behold.'

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For if Jeve be a Duality distinguishable into Jeve of Hosts and Jeve Adni, and also this same Duality who is the Jeve in the Old Testament be Jesus Christ in the New Testament, and which Jesus Christ consists of the Logos and his Spirit; what more powerful a proof can we require that the Jeve Adni must be the Logos, and that the Jeve of Hosts must be the Spirit of the Logos thus to mortal eye insufferable, and these together the one Son of the Holy Father?

It is an article essential to the Christian faith and to be denied by no one, that Jesus Christ is Jeve, and also that the Spirit of Jesus Christ is the divine Spirit; and since the Spirit of Jeve must be the Spirit of Jesus, they the Aleim can be no other than one and the same Son of God; that is, Jeve Adni in his Spirit (Jeve of Hosts) must be Jesus Christ the Son of God; and Jesus Christ the Son of God must be Jeve Adni in his Spirit Jeve of Hosts.

And again thus reasoning, although we grant that our several positions respecting the Son of God are replete with mystery, impenetrable to our discussive faculties through premises and consequences; yet we say, that the mystery is such as admits of the knowledge, first, that the proceeding Son of God is, *John i. 18.* 'Jesus Christ in the bosom of his Father,' or that in Jesus Christ the begotten Son, he the proceeding Son is like his Father a spirit; for God is a spirit, therefore such must be his proceeding Son. Secondly, that he the proceeding Son being the Spirit of and in the begotten Son of God, is through him the begotten the principle of all life and animation in the universe. Thirdly, that he the proceeding Son, being a divine issue or process from the holy invisible Father, and himself also invisible, is presented to our intelligence as an ardent flame, and as a light of effulgence intuitively insufferable to all created powers and sensibilities (unumbraged by his piacular sacrifice) pervading and consuming all impurity and imperfection in all things. Fourthly, that he is in and through the begotten personality, the giver of all light and life and vigour, in what degree or mode or kind is fit to all and every creature in the enjoyment or possession of these. Fifthly, that he is himself the divine vigour extrinsically active, or a personal subsistence of the divine nature extrinsically efficacious throughout the whole creation. Sixthly, that we have
great

great reason to think of him as that to the Logos, which the Logos is to his own sacred flesh or human tabernacle: for he is overtly indicated such in numerous scripture passages. Compare *John* i. 4, 5. with 1 *John* v. 21, 12. and *John* i. 9. with *John* ix. 5. *John* xii. 35, 36, 46. And seventhly, that the Son of God, being by contract appointed to represent the Holy Father externally, begun to be his accurate image for expounding him intelligibly through descending, 1st. into an intelligible angelic nature; and that afterwards, 2dly. by descending thence into an human nature he explicated still more brightly to the redeemed creation what his Father truly is, and is therefore named *Iſa.* vii. 14. 'Emmanuel, God manifested in the flesh, the Life manifested, Jefe from heaven, in whom dwelleth the fulness of the Godhead bodily.'

And this idea corresponds also with the Old Testament revelation of Jefe, which exhibits him for the object of our worship, as the one Almighty God promising that he will descend in a branch from himself into an humble connection of social friendship with his people; and that by a susception of their nature and therewith of their condemnation, he will render himself obnoxious to their curse and to the penalty of their guilt, and through tasting and sustaining its death he will be their ransom, and release them from the deadly power coercing them its captives. And thus also it evolves a real truth, what infidels obvert against Christianity in proof that Jesus was not the author of it, viz. Christianity as old as the creation.

It may be objected, and is true, that these points of doctrine have been elsewhere disserted from several passages in Zechariah compared with *Pſa.* cx. 1. 'Jefe said unto Adni,' that is, unto the Logos, 'sit thou on my right hand until I make thy foes thy footstool,' &c.—But since we cannot too familiarly inculcate, by exposing in different views, these interesting articles, we will also superadd the passage in *Acts* vii. 56. 'Behold I' (viz. Stephen) 'see the heavens opened, and the Son of Man standing at the right hand' (i. e. in full possession of the power) 'of God:' or I see the intense glory of the Holy Spirit, and Jesus standing in the midst thereof, as though just risen from his throne therein. So again *Acts* xxviii. 25. 'And Paul said, well spake the Holy Spirit by Isaiah unto

'unto our fathers,' &c. Compare this with *Iſa. vi. 3.* 'Woe is me, for mine eyes have ſeen Jeye of Hoſts.' So *John xii. 41.* 'Theſe things ſaid Iſaiah, when he ſaw his (Chriſt's) glory, and ſpoke of him; that is, Jeye of Hoſts' glory is Chriſt's glory. *Iſa. xlviii. 2.* 'The God of Iſrael is Jeye of Hoſts,' and is alſo Chriſt. So *Rom. i. 4.* *1 Cor. xv. 45.* the Spirit of God is the Spirit of Chriſt, and this Spirit within us is Chriſt within us, &c. But innumerable are the ſcripture testimonies of the intimate, though myſterious, and incomprehenſible union and identity of the two ſacred perſonalities of the Son of God.

S E C T. VI.

Duality economical.

T H A T the names, agencies, functions, and appointments ſignified in either the perſonalities of the ſacred Duality, ſhould ſo ceaſe as to loſe any degree of their efficacies through the glorification of the Theanthrop or complex perſonage of Jeſus Chriſt, is what we in no wiſe intend to inſinuate, in either our title *Duality economical*, or in whatever expreſſions we may chance inadvertently to have emitted reſpecting it.

But, as St. Paul ſpeaks, *2 Cor. v. 4.* 'That our mortality ſhould be ſwallowed up under life;' with a like conſtruction of the metaphor we ſay, that all the names, agencies, functions, and appointments in both the ſacred perſonalities, are ſwallowed up or complicated and convolved in the glorified perſonage of Jeſus Chriſt, now the Theanthrop.

That the Son of God ſhould be contemplated as one, may be evinced from the unitive appellations aſſigned him during his Old Teſtament exhibitions; and even in the æra of his humiliations on earth; theſe all proclaiming him to be an intimate unity the one Jeye. For the names God, our God, Jeye our God, the King of Iſrael, the moſt high God, the Almighty God, the living God, the God of glory, the I AM, are all attributed to him ſingularly, and that in both the perſonalities of Jeye indifferently.— And ſince the ſaid names God, our God, the moſt high God, the living God, the God of glory, the I AM, are all nominations of unity; only they muſt enforce the idea that

that God is one, and consequently that Jesus Christ and his Spirit so named must be one God.

But when the Holy Father glorified our Lord Christ, and sat him at his own right hand, and proclaimed him to be in his integral complex personage his Son, the accepted Mediator for sin and for uncleanness, *John* vii. 39. xii. 16—23. xiii. 31, 32. xvii. 1—5. *Acts* iii. 13. he thenceforward shone from his Holy Father an unity so celebrated that to the man Jesus glorified all the attributes of both the Logos or Angel Jeve, and also of Jeve of Hosts who is the proceeding Spirit, are now indiscriminately adduced, as in him implicit, attesting loudly that the Logos and his Spirit, and the objectively visible man Jesus, are conjunctively one indistinct personage; and that the sacred Duality is now a singularity, one complex Son of the holy, invible and mysterious Father.

For the Son of God who is in the bosom of the Father is Jeve, and Jeve is Jesus Christ the Theanthrop, and Jesus Christ is now the proper name of the Son of God; and there is no other name under heaven given among men, whereby they can be restored.

And as the one Son of God was presented to the hosts of heaven in the personality of the Logos, for the true genuine Son of God, and was also presented to men on earth in the personality of the Man Jesus, as and for the true Son of God: so is he now presented to the whole universe in the personality of Jesus Christ, for the one true and single Son of the invible Father; because with his last expiring breath he commenced the redeeming Son of God to no less than the whole universe.

Again we say, that **THOUGH** Jesus Christ, beside his visible personality in the heavens among his angels and saints, has also a personal invible presence with his Father, residing with him inaccessiblely, *1 Tim.* vi. 16. 'in the light which no one can approach unto, and which no one hath seen or can see;' **YET** it is likewise true that his proper name still continues to be Jesus Christ the Theanthrop, expressive of a singularity, or denominating him one single personage only; and hence we read of him, *1 Thes.* i. 1, 2. 'Grace be unto you, and peace from God our Father and the Lord Jesus Christ.' See also the following passages: *2 Thes.* i. 1, 2. *1 Cor.* i. 3. *2 Cor.* i. 2. *Gal.* i. 1, 3. *Eph.* i. 2, 3. *Phil.* i. 2, 3. *1 Tim.* i. 2, 3. *2 Tim.*

a Tim. i. 2. Tit. i. 4. Philom. i. 3. and the like in St. Peter's epistles.

Perhaps it may seem difficult to conceive, that Jeve Adni now the glorified Theanthrop continues to be all that he ever was, and no less Jeve of Hosts to be all that in himself he ever was; and yet that all of each should be no longer manifested in two personalities, but in one indistinct personage; and that the Theanthrop should be the Alpha and Omega Son of God; and that henceforth both the divine personalities are one single Son of God, our Mediator in the bosom of his invisible Father, his effulgent image, and with him identic; but incredible things belong to God.

Does not our faith feel an alarm when we deliberately contrast the scripture accounts of Christ's humiliation with his native title, the God of glory, the visible Almighty God? Does it not require a more than human faith to conciliate with a satisfactory confidence, the idea of the holy sacrifice with that of his divine Majesty? To place in counter-view, the idea of God omnipotent with that human figure, so drooping, wasted, spent, and languid from the torture so shockingly applied, as that even Pilate, pointing to him, should exclaim, "Behold the man!" And yet this spectacle of wretchedness we gratefully acclaim our God.

So then, although we have shown, 1st, that the Logos (and therefore the man Jesus) must be the personal property of the divine Spirit or Lord of Hosts, even his dearest property from the Holy Father, his property beloved of him with a love transcending the powers of created intellect to conceive; and that therefore, edly, the Holy Spirit or Lord of Hosts became our Redeemer or Purchaser, ransoming us by sacrificing his dearest property, his Isaac, for us; YET we avow, gdly, that for executing the several distinct offices of this divine work of expiation, it was expedient that Jeve should sustain the two personal characters figured in the Old Testament under the titles of priest and victim.

For although the service of these economical designations needed these distinctions, yet the services being finished, the work accomplished replaced the accomplis-
ers into their primitive state of unity. The executive

parts of the divine achievement confessedly consisted of finite functions.

It is indeed objected, that a finitude of office is incon-
sistently assigned to Jave the infinite; but that this ob-
jection is capricious cavelling, our Lord's own words tes-
tify, Luke xxii. 37. "The things concerning me have an
end." For the purpose of these words is indubitably that
our Lord having realized the relation between God and
sinners upon the surest basis, Christ the atonement, and
thereby established man intimately the divine concern-
ment, even in the very predicament of sinful creatures.
The part of office requiring two distinct characters has
ceased, he resumed his singularity of personage the Son
of God; and in like manner as he was formerly the one
Jave, he was now the one Theanthropos or one individual
complexity of natures, destined to be an habitation, as of
the divine, to of all created plenitude.

To this purpose St. Paul also speaks, 2 Cor. v. 16.
"Though we have known Christ after the flesh, yet now
henceforth know we him to no more: that is, he is now
manifested the Lord of glory, the Lord of all, the Lord
over all, the great God who created all things, omnipre-
sent, omniscient, unchangeable; who, 1 The. i. 7, 8, 9,
18. shall be revealed from heaven with his mighty angels,
in a flaming fire, taking vengeance on them that know
not God, and obey not the gospel, punishing with
abominable destruction from the presence of the Lord, and
from the glory of his power — and shall be glorified in
his saints, and admired in all them that believe.

For Heb. i. 3. when he had by himself purged our sins
he sat down at the right hand of the Majesty on high;
or, his atoning work being now finished, he the only be-
gotten Son of God assuming his glory, his natural body
transformed into a spiritual body, that so his Spirit might
accomplish a fulness in all, 1 Cor. xv. 44, 45, 46. To Cor. i.
19. For it pleased the Father that in him should all fulness
dwell. In him therefore now irradiates in full majesty
a complex unity of spirit, soul, and body, together com-
prehended in the name, so sacred to Christians, our Lord
Jesus Christ.

And hence again recurs a fresh argument, in proof that
the Logos and his Spirit must be conjunctly the Son of
God; for as Jave and his Spirit are one Jave, and to
judge

judge of them as a natural Duality, or otherwise than for economical services, is to contradict the scriptures: so Jesus Christ and his Spirit are one Christ; and to judge of them as a natural Duality, or otherwise than for economical services, is to divide Christ.

For Jesus Christ is no other than Emmanuel, *Iſa.* vii. 14. or Jeve incarnate; and for this reason he has those sacred names adjudged to him of Lord of glory, the Lord of all, the I AM, the blessed and only Potentate, the great God mighty and terrible, who created all things, the Lord over all blessed for evermore.

And since this undivided Christ is revealed to be the one very Son of God, no less must have been the undivided Jeve the one very Son of God; or in other words, since both priest and victim in the New Testament are one personage, and the one Son of the invisible Father who shall be revealed from heaven with his mighty angels in a flame of fire, no less must both priest bruising and putting to grief, and victim stricken and afflicted in the Old Testament, be truly and verily together the one Son of the invisible Father. He must have been the Jeve Son of God before he was incarnate, as verily as he was Jesus Christ the Son of God after he became incarnate.

Also, being now incarnate he is named Theanthrop; and being as such glorified of his Father he abides the Theanthrop for evermore. *Rev.* i. 8. 17, 18. 'I am Alpha and Omega: which is, and was, and is, and is to come, the Almighty — the first and the last, he who liveth and was dead, and behold I am alive to the aions of the aions, Amen.'

And thus we understand St. Paul's testimony of him, *1 Tim.* ii. 5. 'There is one God, and one mediator between God and man the Christ Jesus.' *Heb.* xii. 24. 'Jesus the mediator of the new covenant.' *1 Cor.* viii. 5. 'To us there is but one God the Father, out of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.'

services is to divide Christ. ~~them as a natural Duality, or otherwise than for~~
~~economic services, is to recognize the fact that the~~
~~his Christ and his spirit are one Christ; and to judge of~~

CONCLUSION.

WE have exhibited our above doctrines in attitudes of multiform, and surveys so various from our conviction of their exceeding importance, and to impress their evidence of the sincere benignity and commiseration in God towards sinners. And we think that even a slight belief of them must alarm our notice and observation, how seriously and irreversibly the benevolence of the Holy Father is engaged, and active towards rendering the personality of the Logos the channel of conveyance, whereby the Son of God from the bosom of the Father could be derived down into the intelligence of the angelic hosts as their proprietor, and afterwards into the intelligence of his fallen creatures for their Redeemer; that so, through the duplicate knowledge of him, both they the hosts above and we below might communicate of his grace, and spirit, and plenitude; and by means of the fulness of the Godhead dwelling bodily in him, might be so susceptible thereof as to receive from him grace upon grace, most effectually and universally.

We know that all emotions, exertions, affections, and attentions in the Divine Mind are voluntary and affecting, not cogently but as the divine wisdom and will evokes and adhibits them. But we are taught by the word of truth, that these affections are indeed so evoked, and in actuation with the Holy Father for the interest of the creature, *John v. 17.* and that their energies must be of issue infallible.

And since the divine attention and energies towards our blessedness are thus liberally incited and in action for us, how supremely worthy must the pursuit be of our co-operation, and even of our most studious investigation, scrutiny, effort, and incumbency?

And yet how generally and how shamefully neglected is the gracious word of God, among the present ungodly race of men! And on the wicked plea, that Christianity is a science so full of mystery as to be the prescribed and assigned

signed study of a few; a mystery, the knowledge of which to the bulk of mankind is needless. An absurdity, how lamentable; how irrational! *For granting, first, that it is a mystery; it is, however, Tim. iii. 9. 'the mystery of our faith; Eph. iii. 45. 'the mystery of Christ, 'our sovereign master, the one only Almighty God who is visible to the creation, and by whom only the invisible Father can be in any wise intelligible to us. 1 Cor. ii. 7. That hidden mystery, which was ordained of God before the world unto our glory; and which he wishes us to know in whom we live, move, and have our being; wishes us to know as our most interesting and momentous business in life, Mark ix. 43—48: a mystery, for which says St. Paul, Eph. vi. 20. Col. iv. 3. 'I am an ambassador in bonds; a theory, wherein we advance, Col. ii. 2. 'unto all the riches of the full assurance of understanding; or, unto all that rich abundance of intelligence which enlightens with a plenitude of faith, 'unto the exploring the mystery of God even 'the Father, and of Christ in the knowledge of 'whom 'are hidden' or couched 'all the treasures of wisdom and 'science; a mystery, which our greatest enemy labours incessantly to conceal from us: as says St. Paul, 2 Cor. iv. 3. 'If our gospel be hid, it is hid to them that are lost; 'in whom the god of this world hath blinded the minds of 'them that believe not, lest the light of the glorious gospel 'of Christ, who is the image of God, should shine unto 'them: 'hidden, 2 Thes. ii. 9. 'after the working of 'Satan with all deceivableness of unrighteousness in them 'that perish, because they received not the love of the 'truth that they might be saved.'*

But, secondly, that the knowledge of the gospel is needless to our salvation, is no less than a diabolical lie; for we read Heb. ii. 2, 3. 'If the word spoken by angels 'was steadfast, and every transgression and disobedience 'received a just recompence of reward; how shall we 'escape, if we neglect so great salvation, which at the first 'began to be spoken by the Lord, and was confirmed to 'us by them that heard him.'

And this being solemnly asseverated by the apostles, can it be better than a rash and a shameless dogma of infidelity to pronounce thus of the gospel promulged of God? Is it less wicked than to say of God himself, that the know-
ledge

ledge of him is unnecessary? A very small share of common sense must see the folly of pronouncing thus on the inutil-
 ity of truth, and knowledge in regions unrevolved, un-
 explored; and in a state of existence unknown to us but
 by revelation. What man on earth can certify that
 knowledge is not the basis of celestial beatitude? Or that
 darkness and wretchedness are not eventually the same?

The word of revelation from this untraversed country
 promonstrates, *Heb. xiii. 15*. 'See that ye refuse not
 him that speaketh; for if they bescape not, who
 refuse not him that speak on earth, much more shall
 not we escape, if we turn away from him who speak
 from heaven.' And again, *Heb. x. 28, 29*. 'He that
 despised Moses's law died without mercy, under two
 or three witnesses; of how much sorer punishment, sup-
 pose ye, shall they be thought worthy, who have trod-
 den under foot the Son of God, and have accounted the
 blood of the covenant wherewith ye were sanctified an
 unholy thing, and have done despite to the Spirit of
 grace?' May such admonitions be conculcated? *1 Cor.*
ii. 14. Says not likewise our Lord himself, *Matt. xiii. 15*.
 'This people's heart is waxed gross, and their ears are
 dull of hearing; and their eyes they have closed; lest at
 any time they should see with their eyes, and hear with
 their ears; and should understand with their hearts,
 and should be converted; and I should heal them.' Let
 us then boldly protest with St. Paul, *Rom. i. 16*. 'I am
 not ashamed of the gospel of Christ, for it is the power'
 (or powerful instrument) 'of God unto salvation, to
 every one that believeth, to the Jew first and also to the
 Greek.'

The absolute necessity of conserving the honours of the
 invisible God inviolate, and therefore of preserving that
 light and those sentiments which revelation has given us
 of the divine attributes, in genuine consistence, in a lucu-
 lency unfulled with darkness or falsehood, is well known
 to them who study the word of God. But even to others,
 to all sober thinking men, this necessity cannot but seem
 rational.

For the heavenly hosts could never duly worship their
 Creator without these revealed truths concerning him,
 neither could they truly love him without just notions
 and ideas of his essential excellencies; and if the beati-
 tudes

tudes of the rational creation result from their knowledge and contemplation of the divine attributes, all false conceptions which will never correspond with the divine realities must be superlatively injurious to us as thinking creatures.

Ignorance of God implies idolatry, and thence eventually abandonment from him. So St. Paul teaches *Rom. i.*

They are without excuse, because that when they knew God, from the reports they had revealing him, they glorified him not as God; neither were thankful, but changed the glory of God into an image, &c. wherefore God gave them up to uncleanness, through the lusts of their hearts, to dishonour their bodies, &c.

Again, ver. 23. They changed the truth of God into a lie, and worshipped and served the creature more than the Creator; for this cause God gave them up to vile affections, for even the women, &c. — and likewise

also the men, leaving the natural use of the woman, burned in their lusts one towards another, &c. Again,

ver. 28. And as they did not like to retain God in their knowledge, he gave them over to a reprobate mind, being filled with all unrighteousness, fornication, malevolence, greediness, mischievousness, full of envy, homicide, contention, deceit, ill-nature, whisperers, quarrel

raisers, haters of God, contumelious against reproof, debauchees, arrogant, inventors of new sensualities, disobedient to parents, unconscionable, covenant breakers,

without natural affection, implacable, unmerciful; who knowing the judgment of God — not only do the same,

but have pleasure in them that do them. For as ungodliness and ungratefulness are reciprocal, so are creature-worship and reprobation consecutive.

Perverse minds affect to judge of themselves as of the brute creation, and therefore of their duty to God as none; and of their ignorance of God as indifferent, at least as venial and excusable; but St. Paul avows to the contrary, and his arguing insist that the righteous records of heaven demand returns of thankfulness from us, in that our first and highest duty, as rational and accountable creatures, must be a diligent and curious inquiry concerning the will of God in us.

That God is good, all nature speaks, through all his works; the blame therefore must be ours, if we do not so

cultivate

cultivate our intelligence of him, as to have hearts instructed and warmed with the sensibilities of his wonderful bounty and benevolence. To neglect duty to use our powers of consciousness from him, is in effect to disown them. We are not brutes but men, and as such we shall be judged.

And indeed what else are the horrors of the infernal regions, than consignments of the ungodly to the tyranny and despotism of the proud rulers there, in darkness and despondency for the abuse of their talents? And for having chosen, *Eph. ii. 12.* to live without God in this world? And for being contentedly, *Eph. iv. 18.* alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts? Sin and ingratitude are convertible terms; is it then for sin, yea and for ingratitude, that when the righteous Judge shall be revealed, *2 Thes. i. 8.* he will take vengeance on them that know not God, and obey not the gospel?

With this provision also every man finds a monitor within him, and attending him sequacious through every part of his conduct and privacy and conversation, advising and prescribing in all his employments and transactions of life, instructions and notices, which familiarly and intimately prompt him to piety.

Of this St. Paul speaks, *Rom. ii. 15.* 'A conscience bearing them witness, and their thoughts in the mean while accusing or else excusing.' Officiating also like himself, when he says, *2 Cor. v. 20.* 'We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be you reconciled unto God.' For he is able, and as ready to pardon and absolve.

The apostle calls this inward monitor, *2 Cor. i. 12.* 'the testimony of conscience;' and speaks of Enoch concerning it, *Heb. xi. 5.* 'that before his translation he had this testimony, that he pleased God.' And how much it ought to be our cordial feeling, at all times and on all occasions, appears from the frightful issues, *Heb. iii. 12.* 'of an evil heart of unbelief, in departing' or averting 'from the living God.'

A state of militation with our consciences usually terminates in a judicial blindness and obduracy, characterized *1 Tim. iv. 2.* 'a conscience seared with an hot iron;' the dreadful dereliction of Satan, when he commenced an
hater

hater of Al Sedi, or Jeve, or the truth divulged by the Logos in the courts of heaven.

And thus much again we conclude from our Lord's description of him, *John* viii. 44. 'Ye are of your father the devil, and the lust of your father you will do; he is a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie he speaketh of his own, for he is a liar and the father of it.' ¹ *John* ii. 22. 'Who is a liar, but he that denieth that Jesus is the Christ.' ² *John* 9. 'Whosoever transgresseth, and abideth not in the doctrine of Christ, has not God; he that abideth in the doctrine of Christ, hath both the Father and the Son.' While others, who change the truth of God into a lie will be judged, not as animals irrational and without a conscience accusing and excusing, but as souls accountable to God for the use of the faculties with which they are endowed. *Luke* xii. 48. 'Unto whomsoever much is given, of him shall be much required.'

The necessity of our faithful use of divine knowledge protended to us, together with the extreme utility of such knowledge, may likewise be evinced from the charges so repeatedly inculcated to believe the truth; and from the many scripture protestations, that the gospel word is the truth. *John* viii. 14. 'My record is true.' Ver. 31, 32. 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.' *John* xiv. 24. 'The word which you hear is not mine, but the Father's who hath sent me.' *Mark* xiii. 31. 'Heaven and earth shall pass away, but my word shall not pass away.' *Rom.* i. 16. 'The gospel is the power of God unto salvation.'—But of this we shall have occasion to speak more largely, in what we intend to annex hereto, under the title of our Vindication.

So that all we will further observe from what has been premised of the sacred word shall be, first, that it authorizes us to conclude, that the analogy is just between reconciliation in man and reconciliation in God; between satisfaction or compensation received by man, and satisfaction or compensation received by God the Holy Father; between purchase among men, and purchase by the manhood, sacrifice, and blood of the Son of God; between vicarial recompence made by man to man, and vicarial

recompence made by Jesus Christ to his Father, for sin and uncleanness ; between trajection of rights or property from one man to another, and the trajection of property from the Man-Son of God and his elect.

Secondly, all this being granted, it will be no less unreasonable to doubt of the like analogy avowed between human sonship and divine sonship, human generation and divine generation, earthly right of inheritance and celestial right of inheritance ; and between the eliciting fire out of a flint, and the eliciting innumerable created subsistences out of a nature alien and heterogenial from them all.

And again, thirdly, from the incorporation of certain created substances we educe, defective though picturesque notions of unity, and thereby of the unity of the divine personalities ; and in like manner from the solar irradiations in diaphanous bodies we think of the intercommunity of the Logos with his Holy Father, and of the man Jesus with the Holy Spirit, and of both these with the Father, as the Jeve or Son of God.

And in all this is nothing implausible, for we have all the reasons imaginable to believe, that the creation has been so constructed as to present such apt symbols of the divine realities, as should yield us fit portraitures of them ; and whosoever devises and publishes false portraits of them he is the liar ; and, if any with other, or worse, mind than that of upright ignorance, a son of the father of lies.

F I N I S.

VINDICATION:

CONSISTING OF REMARKS ON CERTAIN
MISREPRESENTATIONS.

S E C T. I.

TO the conceptions we have here propounded of Almighty God, it is objected, "That they are too perplexed and mysterious, for the generality of people either to inquisit or to concern themselves with—that the needful points of knowledge must be few; must be intelligible to all capacities; must be in themselves credible, probable, rational—that documents strange, curious, and marvellous, cannot be intended for the credit of the multitude—that a religion, not harmonious with common sense, and the usually received notions of mankind, may be fairly suspected as not from Heaven."

The exceptions hereby artfully suggested in contradiction to us are in purport, first, that vulgar understandings are incompetent to the mysteries of the gospel; in which position the conclusion insinuated is, that to the vulgar such mysteries need not be preached, need not be known. Secondly, that whatever in revelation is improbable, (that is, marvellous) or irrational, (that is, not congruous to our observations in human life) is to be repelled, as a point of no moment in the Christian religion.

A due reply to the first of these should evince the necessity of the knowledge of Jesus Christ, and urge the divine command to preach the gospel to every creature, and that no intelligence is vainly given us of God. But since this would be to us to expatiate too widely, we shall answer to the opposition only, that, in defiance of the self applause with which learned men may solace their vanity, (triumphing in the conceit of their mental abilities, as exalting them above the vulgar) experience testifies in num-

berless instances, that the intellects of these vulgar, by the aid only of a few sound, well-digested sentiments immitted have speedily replicated into an equality with the most renowned of the literati, and developed powers of thinking that could cope with the proudest among them.

And to the second we reply, that nothing can be more notorious than that the intelligences delivered down to us from heaven, and promulged to all men by the gospel, to be received and believed by them as articles of their faith, are far from credible, probable, rational; they are even more than curious and mysterious; they are full of wonder; they are so far from accordant to the common notions of men, that they are altogether strange and alien to their general experiences; they are prodigious, alarming, stupendous.

They teach and adhibit to our belief and confidence, (at the least) first, that the creation is in a state of revolt from its Creator; devolved from him into a condition of contraniteny (where not of even avowed hostility) against him; yea, and that so epidemical is the apostasy, that every man is born in a greater or less degree, *cereus in vitum flecti*, prone to vice or unimpressible to the dint of virtue. Is this a doctrine probable, credible, rational?

Secondly, that the great creating God has a Father, who is to the creatures invisible, and altogether inconceivable but by attributes rendered familiar to us in his begotten Son. Is there nothing strange in this?

Thirdly, that from this invisible Father, that marvellous practice of sacrificing (a paradox to even angelic understandings) originated; that this strange practice corresponds with divine dignity, goodness, and truth; that it is verily an expedient devised by his wisdom, instituted by his justice, and ratified through his natural love and benignity. Can you find a Plato or an Aristotle, who shall explicate the rationale of sacrificing?

Fourthly, that by the application of that celestial potentiality, which we understand in the term community, vicarial compensation, is, not only compossible with divine equity, but to be made gloriously comfortable therein; inasmuch that the sufferings of the Creator, voluntarily suscepled, shall be deputed for a full, though substitutive satisfaction for all creature guilt. How invindicable must this predication seem to a sober-minded philosopher!

Fifthly,

Fifthly, that this celestial sacrifice is no less than the only begotten Son of the invisible Father, begotten to be the Creator of all things visible and invisible, thrones, dominions, principalities, and powers; and in order to his being so a sacrifice, this supreme Creator shall, by the assumption of a body of flesh and blood, be rendered im-missible, and perceptive of sorrows, pains, and penalties. Can a faith, collected from any observation of worldly fitnesses, (or any faith less than from God) extend its credit and confidence into persuasions so wonderful? Can it digest, that the great God, 'who upholds all things by the word of his power,' should be born a man; and in this form hang upon his wounds at a cross, and thereon in agonies expire and die?

Sixthly, that the right and title of this creating God to his fallen creatures shall be henceforth instituted and constructed on the contemplation of him as a divine victim, a Man-God; who in this quality shall be the author of a new creation, consisting of a spirit, soul, and body; or of a soul inspirited and embodied?

A faith derived from worldly notions of propriety and decorum, must be readily confounded in its destined trial among the dark reasoners of the invisible regions. — These are far greater adepts in the arts of sophisticating than the keenest of us; and their specious affection of awful reverence for Divine Majesty will easily expose the reports of the gospel in features so implausible and extravagant, that your abettors of decorum and propriety will wax shy of them, grow ashamed of them, no longer brook them, and at last repudiate them for apocryphal. The successful advocate for the gospel must possess a faith that can hope against hope, and can trust his all in a simple recumbency on the divine veracity alone and nakedly.

To revolt at divine wonders because enormous, and at the doctrines of divine love because so marvellous and of such a magnitude, and under the pretence of awful veneration for divine rectitude and dignity, will too probably infer the miscarriage and catastrophe of many. But the pretence will prove so far from admissible in plea for infidelity, that it will stand condemned for the basest ingratitude, and the most affrontive impeachment of the divine truth, *Matt. xi. 21, 22.*

Truth

Truth in God is so tendered an attribute, and the credit of his gospel so conjunctly annexed with it, that we find it conjunctly challenged by all the apostles. So St. John repeatedly, *1 John* ii. 22, 23. 'Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son: whosoever denieth the Son, the same hath not the Father.' *1 John* iv. 2, 3. 'Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist. *John* iii. 33. 'He that hath received his testimony, hath set to his seal that God is true.' *1 John* v. 10, 11. 'He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record, that God hath given us aionian life, and this life is in his Son.'

And hence are our Lord's words *Matt.* xviii. 3. 'Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of God.' And St. Paul's admonition to Timothy, *2 Tim.* i. 13. 'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus; that good thing' (or sum of salutary theorems) 'which was committed unto thee, keep by the Holy Spirit.'

Surely our opponent's sentiments correspond not (harmoniously) with those of our Lord's, when he taught, 'What shall a man profit, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? If thy right hand cause thee to offend, cut it off and cast it from thee. — If thy right eye cause thee to offend, pluck it out,' &c.

Vulgar notions of things are mostly superficial, and consequently erroneous. As it is not possible rightly to adjudicate in causes not duly circumstantiated, so without a due animadversion on the state and condition of human life as represented to our remarks on and acquaintance with it, by the light of revelation, our notions of it will certainly be dark, delusive, and discordant from the truth.

But when we deliberately survey this globe of earth, on which we stand defixed, dropping its inhabitants in such numbers daily, and unloading its whole contents of multitudes

multitudes so many times within the space of a few years, we cannot but think with the gospel; that is, repute it to be a seminary for large colonies of distempered souls, preparing for other habitations in other regions within the confines of the universe.

We see our friends and familiars to emigrate from us so abundantly and so incessantly, that when we die we may be rather said to pass into the world to our own people, than out of it from their successors, who are its fresh furniture; a race new to us, and rendering all things about us sceneries of strange novelties and mortifying innovations.

Now by the doctrine of revelation we cannot presume otherwise, than that the majority of these our old acquaintance, in their darkness dead before us, must pine in destitution of that knowledge which, *Eph. i. 18.* 'enlightens the eyes of the understanding to know what is the hope of our calling, and the exceeding greatness of his power to usward who believe.' Having refused, *Col. i. 9.* 'to be filled with the knowledge of his will in all wisdom and spiritual understanding,' their day is past and the night is come upon them. For, *John iii. 19.* 'this is the condemnation, that light is come into the world,' percussive with its strictures, 'and men loved darkness rather than light, because their deeds,' their counsels or purposes, 'were evil;' or from an heart of evil root, *James iv. 3.*

It is a scripture avowal that, *John xii. 35.* they who chuse not to walk in the light while the light is with them, and while they have the light, shall so walk in darkness as not to know whither they go. Having refused, *Luke xix. 42.* 'to know in this their day the things belonging to their peace,' the time will be 'these things shall be hidden from their eyes.'

To suffer loss, *1 Cor. iii. 15.* is to be a loser indeed; — but what losers must they be, who are themselves the lost! And many who are not eliminated among the latter may lament, perhaps for ever, blessings innumerable impropriated singularly to the discrete occupation of our existence in the flesh; for we are given to understand, *Rom. viii. 28.* that all the events and issues advenient to it are pregnant with prerogatives surmounting all valuation: and thus our deeds in life may not be unduely pronounced of eternal duration.

And

And since we are likewise informed from heaven that this life, and this knowlege of God is of such moment to us; Solomon in his proverbs is clearly justified in stigmatizing men careless of it so repeatedly with the name *fools*; for what folly can exceed the frolicks and carousals of men upon a frozen lake which they see bursting in all parts of it every moment, and whelming their companions into death and oblivion? It is from our being blinded and inebriated with the narcotic influences of this world, and of the prince of it, and not from any conscientious exceptions, that we averse the gospel vocation.

The word of revelation is gratuitously tendered, all of it, and to all indiscriminately, for a pearl of great price; and to be heard and received by all men for such with all humility and gratitude: but gratuity is very incongruously accepted with a sullen fastidiousness: fastidiousness is a gloomy and perilous affection, is altogether from beneath; and be assured also that it easily rankles into a diabolical disgust, malignity, and rebellion against God.

In fine, Christianity consists in the knowledgs of the mysteries of godliness, *1 Cor.* ii. 12. In this mystery is involved the knowledge of the fall of the creation from their benign Creator, *Eph.* iii. 9, 10. *1 Pet.* 1. 12, and this knowledge of this mystery must be (in order to stand the test above suggested) luminous; or illustrated with the spirit of faith irradiating the word condescended from God, in its integral uniformity and consistence.

S E C T. II.

BUT it is again a point worthy our notice and attention, that revelation is hitherto but partial, relating wholly to the purposes in general of two aions, the present and the succeeding; so that our knowledge and learning of the begotten Son of God is indeed as yet institutionary only and elementary.

To know the Christ of God as couched in his name Jeve, (He shall be) by far transcends all our limited notions of him, and even the stretch and extension of celestial powers; it has *Eph.* iii. 18, 'A breadth and length and depth and height,' picturesque of his own immensity; affording an erudition, the study and acquirement of

of aions innumerable, of which therefore we can only exclaim with the Apostle *Rom. xi. 33*, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements and his ways, past finding out!' Hence however will result a solid corollary; that if we neglect the knowledge of Christ in its preliminaries, we naturally preclude ourselves of every progressive degree of it, and thereby of all further access to God through such knowledge of his Christ, aionianly.

We say that the economical intendments and exertions of the present aion are manifestly to exhibit 1st, our Lord's patience under his personal sufferings, 2dly, his endurance and long-suffering towards sinners in permitting their excesses of wickedness without immediate death or punishment; awaiting their penitence to the appointed time of their decease, 3dly, his assiduity and incumbence on his work of regeneration, seeking that which was lost, healing that which was broken, and renovating and recreating his saints and those who suffer with him. *Mat. xix. 28*. 'Ye who have followed me in the regeneration — and every one who has forsaken houses or brethren — or lands for my namesake,' *Mark x. 29*. 'and the gospel's shall receive an hundred fold in this new aion,' (which will translate you *Heb. xii. 22, 23*. 'into the city of the living God — to the general assembly and church of the first born,) — with persecution, and in the aion to come, the aionian life.'

So again the appointments of the next aion will be 1st, to celebrate our Lord's justice and severity upon the goats, and 2dly, to exemplify his bounty in it's profusions bestowed on his sheep, remunerating all their persecutions and sorrows.

And beyond this epoch nothing especial is hitherto clearly evolved, further than what we may conjecture from the apostolical definition of the divine being, *1 John iv. 8*. 'God is love,' an hidden mystery this! which though thus publicly divulged is authenticated luminously to his saints only as the foundation of their love. *1 John iv. 19*. 'We love him because he first loved us.'

Indeed the love of God will most infallibly follow the true and genuine knowledge of him; and again this true and genuine knowledge of him must as necessarily derive

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its existence from our believing; so is the will of God; and probably this is no less than his celestial law decreed for all; and now descending down from heaven to earth, assuaging us in defiance of terrific appearances, to be conscript saints unto him through the same medium, that of believing.

For St. Paul teaches *Heb.* vi. 12, that it is 'through faith and patience' that 'the promises' of God are to be 'inherited;' and the like St. Peter, *1 Pet.* iv. 12. 'Think it not strange concerning the fiery trial which is befallen you to try you, as though some strange thing happened to you; but rejoice in as much as ye are made partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad with exceeding joy.' And again, *1 Pet.* i. 7. 'That the trial of your faith (being much more precious than of gold that, ultimately 'perisheth though it be' of that purest kind, which is refined or 'tried with fire) might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.'

The matter here argued by them is that our faith must be first proved, before the plenitude of divine love shall be recluded to our full view.

And neither may I forbear on this occasion districtively to premonstrate, that the extremities of the times approaching will demand both this faith, and this knowledge, and this patience, in their animated vigour; for the present aion (or, which amounts to the same, a grand period of it) is nearly expiring, which will teem with exigencies needing a confidence and constancy fortified with the soundest intelligence, and resting upon the broad basis of a comprehensive erudition in the gospel depositions: although the symptoms of such times are as yet so inconspicuous, that it is only in form of an animadversive hint that I adhibit the precaution.

S E C T. III.

BUT a moralist of note avers to the contrary, "That evil as such is abhorrent to our nature, and may and cannot but be eschewed by us — that self-love is a principle innate in man, and given him by his Creator to determine his choice universally — that free agents will and ought

ought to desire and love; they will also and must desire and love that which appears to them the most lovely and best, in preference still of the greater to the less good."

The infidel however demands of him, and appositely enough, "Wherein then is their crime, who prefer their own will to the will of God?" To this the moralist strangely replies as follows: "Their crime is their unbelief; their crime cannot be that they will desire and love their good, but that they refuse to believe that the will of God is their greatest good; that in refusing to consent to this as true, they exalt their own will and wisdom against the will and wisdom divine, avow that the will of God is not always to be trusted, that God wills not always that which is best for them; and in this spirit of unbelief is propagated their enmity against God, because all men must and naturally will hate that which they think militates against their interest or good."

The mixture of truth and falsehood in this controversy deserves our present notice. We agree with the moralist, that the true believer will ever prefer the present ostensibly menacing evils, with the gracious assurances of God annexed, to the present inviting gratification which God suggests is an evil, and in so doing 'he sets to his seal that God is true.'

For the gracious God has promised, *Rom. viii. 28.* 'all things work together for good to them who love him;' a promise, which in preferring our own will to the will of God we reject. By our disobedience we deny that God wills our well-being in all things; a state of blindness in which we are ever the sport of illusive demons; who, knowing our affections and weaknesses, can suit them with insidious objects so dressed as to allure, with a degree of certainty, the man who deliberates to his ruin.

Faith in its nature infers, a composed settled confidence that the cup which the Holy Father gives us to drink must contain in it products of glory, exceeding all our expectations; that God is the source of all goodness, love, truth, and holiness; that as holiness and blessedness are like cause and effect, so surely are unbelief, vice, and wretchedness in issue the same.

Yet supposing our moralist's maxim true, which certainly it is not, "That self-love is assigned by God to all his creatures for their impellant principle — that man must

necessarily and constitutionally will, desire, and love that singly, which he judges to be his chief good—that he cannot sin in pursuing what to him appears his chief good, &c.” it would follow, that our duty to God, as the source of our existence, as the Lord and giver of life, as from whose hand of bounty we have received all that we are and have, would cease; and be superceded by a subsequent inquiry, viz. and what is now and henceforth our chiefest good, and to our best welfare, and benefit, and riches, and enjoyment, and glory, and happiness?

The validity of this assumption will not be disputed, it stands justified by daily experience. Enthroned a man in power and supremacy, and he will soon exercise it to subserve his own emolument, honours, and distinction.—Again, enrich a man with a large affluence of all the goods of life, and he will employ them to the indulgence of his own vanity and luxury, and to the gratification of his sensuality and pride. Again, exalt him above his brethren as an object of admiration for his personal skill or abilities, or his natural talents, and he will hate and malign every associate that begins to approach him as his equal in them.

For the cordial language of a self-lover possessing is, What I possess is my own, and how shall I use it best to please and felicitate myself? What pursuits will best correspond with my nature and appetites?

So that in order to vindicate the position, that self-love is the dictate of nature, and duty is and ought to be the prime, leading motive in all men; we must contend, absurdly that ingratitude is no vice, when self-love assuades it, and that neither is sin to be announced on any the devices of this pretended natural instinct self-love.

But according to this strange philosophic conceit, vainly does the scripture inform us, that ingratitude is the corrupt spring head whence all sin flows, the focal point of that imposthumation which emits so much foulness and abomination, and that sins are in themselves only the excrements of a vitiated, unthankful heart. And this is also notorious, in that to kill is no otherwise a sin than as the work of self-love, and to take away from another is no otherwise to steal, than as self-love prompts to the usurpation.

A small

A small portion of genuine light is sufficient to convince us, that every appetite and affection in the creature, prone or inflexible to unrighteousness or ingratitude, must be unnatural; and worse, must be infernal. Certainly love was the primordial spirit and tendency of the whole creation, as certainly as that the creation was the work of a benign deity.

S E C T. IV.

AGAIN our moralist, to obviate the encounters of the professed infidel, proceeds no less absurdly to assure us of his self-lover, "That if he believes with due constancy that God is the beginning source of our existence, life, and every good, he cannot but believe him to be likewise the continued fountain thereof — that God being ever the same, our supreme good and happiness must for ever consist in the pursuit of his will — that self-love simply considered, however strange the term, must be both natural, just, true, and good." *

This is no answer to our exceptions, but he gives us no better; and neither will this stand the trial, for we read *James* ii. 19. *Matt.* viii. 29. that 'the devils believe and tremble;' that they cry out, 'what have we to do with thee, Jesus thou Son of God? Art thou come to torment us before our time?'

We ask here, is their hatred of the Son of God just, and right, and good, because it is grown natural to them? Or is it just, and right, and good, that they should hate their Creator thenceforth for their chiefest evil, who gave them their existence, and life, and dignity, which through their own pride and perverseness they have now lost? — Or are they less sinners in hating God, because they no longer consider him as their chiefest good, but as their chiefest enemy?

Assuredly then this doctrine of self-love, as the primarily projected principle of action in intelligent beings, cannot be

N O T E S.

* A very ill-aspected doctrine this, treating Christianity as an ethical subject, and affecting a comparison of it with Pagan institutes. I wish to expose a short view of it; but since such will extend to a length beyond the usual limits of a note, I beg to transmit the reader for it to the end of this 4th Section.—See Notes, A. page 121.

be true; and I think it the part of wisdom to mark at once, with a caveat of jealousy and dubitation, all sentiments indicating any complaint against God, or arrogating any natural right in the creatures, or in any wise deeming God as liable to them: all such are surely false, and from beneath; some sophistry must lurk in them, for sound is the truth, that we have no prerogative claim on God.

I must think also, that if our moralist would consult the scriptures, rather than his acquaintance the moral philosophers, he would judge with me, that their specious pretences are no other than the sly cavil of infidelity.

Christianity is in no wise the effect of selfishness, but of a new creation; a creation wrought in us by the Spirit of Jesus Christ; a creation, whose properties are love, goodness, peace, joy, temperance, with other the like holy affections, equally with that of believing.

So that the self-love motive of believing, for which you are such an advocate, turns out at last a mere chimera; and its substratum or the foundation on which it rests sandy, lubricous, unstable, cessionary, and utterly incompetent to the weight it has to sustain.

It is from our ignorance of Christianity, that our ideas of it are so abject and groveling. To know it is indeed to be alarmed at its mediate issues; yet is it also to be elevated with its wonders, and astonished at its reports of redeeming love. Well may St. Peter call it, *1 Pet. ii. 9.* 'a marvellous light!' For our worldly imaginations concerning it are more despicably short of its majesty, than are a child's of the order, course, and structure of the celestial luminaries.

It teaches us, that fallen nature is in a state of DEATH, *1 Tim. v. 6. Col. ii. 13. Luke ix. 60.* WITHOUT TRUE LIFE, *John vi. 53. Eph. iv. 18. Gal. iii. 21. 1 John v. 12.* that we are ONLY ANIMAL CREATURES, *1 Cor. ii. 14. Jude 10. 2 Pet. ii. 12.* DARK, BLIND, IGNORANT, *2 Cor. iv. 4. Acts xxvi. 18. 1 Pet. ii. 9.* WITHOUT rational FEELINGS, *Eph. iv. 19.* SLAVES TO SATAN, *Acts xxvi. 18. Col. i. 13. Rom. vi. 16. John viii. 34.*

Again, that we are of debility too desperate to perform the will of God, *Rom. v. 6. vii. 13—24. viii. 7.* of mind too stupid to conceive the will of God, *1 Cor. ii. 12, 13, 14.* and of heart too foul to think a good thought, or do a good thing, *John xv. 5. 2 Cor. iii. 5. James iii. 15. Matt. vii. 17, 18. Tit. i. 15.*

Again,

And beside all this, that such our nature is so renegade, warped, and deflected from God into an enmity and dread of him, *Col. i. 21. Rom. i. 30.* that our native love of our creating Lord can be no otherwise restored to us, than by *2 Cor. v. 17.* a new creation in him, and *Rom. v. 5.* the shedding abroad of this love in our hearts by his renovating Spirit.

With all this information, how rational is the doctrine, 1st, that this radicated depravity must have been ours before our conception in our mother? And are we not so taught in *Psa. li. 5.*? And again *Eph. ii. 3.* 'We are by 'nature the children of wrath;' that is, under the wrath of God for sin? But sin connotes personal transgression, *John xv. 22. Rom. iv. 15. v. 13—20. 1 John iii. 4.*—We must therefore be the children of wrath, for wickedness by us personally perpetrated before we commenced men. And as to our loss of life in Adam, this was no other than the loss of a life granted us in Adam gratuitously, and by virtue of a promise to be his future offspring; namely, a promise in Adam to have that life restored to us which we had lost by our own personal transgression; a life vicariously our's, and which, depending conditionally on Adam's personal obedience, was again lost to us by his single act of disobedience.

And 2dly, our other point, viz. that no conversion can be fully accomplished in any human soul, but by the regenerating power of God. This has been evinced by many at large, from a great variety of passages which I shall not urge, proving that it is God who must give us eyes to see, ears to hear, life to feel, and a will to move towards him; that without these we are so deaf, blind, insensible; that the preaching of the cross will prove to us, *1 Cor. i. 23, ii. 14.* foolish, offensive, disgusting; while, on the other hand, when that evil propensity within us shall be superseded by the benign suavities of victorious grace, to which we are called; that which was before hateful to us as our greatest evil, is at once our decided pursuit as our greatest good.

And since we find *Heb. iii. 12.* 'This evil heart of unbelief in departing from the living God' universal, and in all men; we contend that even the best among men were all fallen souls before they commenced men; and therefore alike incapable of entering into the kingdom of
heaven

heaven but through a regeneration *John* iii. 5. ' by ' water and the Spirit,' and *Matt.* iii. 11. by a baptism in the ' fiery Holy Spirit;' that is, by that water which is spiritual, or the Spirit exerting the efficacy of water; and by that Spirit who is fire, or whose property is, that he will exert within us the powers of fire.

And consonantly with these sentiments our regeneration is described to us as wrought, *Eph.* i. 18, 19, 20. ' by the exceeding greatness of his power,' by an energetic efficacy, to which the torpid mass of degenerated nature, however hugely accumulated, is no resistance: an efficacy likewise, which awakens in us new faculties; a vision of things before invisible; an intelligence in things before inconceivable; and whereby to behold, to learn, and to inspect the divine marvels; ' spirit of wisdom and revelation, *Eph.* i. 17, 18. ' to know what is the hope of our ' calling, and what the riches of the glory of his inheritance in the saints;' and what the love of our crucified God, approving itself manifestly, so boundless, so incomparable, so incredibly prodigious.

In short, the Christian must be born from above; and until so born the treasures of the divine benevolence will not be so displayed to us in light, as that we should see and believe with due evidence that universal, unerring goodness, love, and bounty in God, which admits not that a sparrow should fall to the ground without his wisdom and forecast, and which condescends to concern itself with the slightest occurrences in his Son's creation; or that there verily is in Almighty God that pious attachment to us in his Christ, which engages the attention of his omniscience in our behalf, and this so intimately as that the very hairs of our head should all be numbered.

St. Paul exults, *1 Tim.* iii. 16. ' Great is the mystery ' of godliness; God manifest in the flesh, justified by the ' Spirit, beheld by angels, preached to the Gentiles, believed on in the world,' (and divinely credentialed by the Holy Father God, in being) 'received up into glory.' Yet it is such a mystery, that its bare preaching will promote but little towards opening the hearts to receive it, *Acts* xvi. 14. However inculcated, it must derive all its prevalence from him who spake the chaos into form and beauty, and who alone, *Phil.* iii. 21. ' is able to subdue ' all things to himself.' It comes upon us, *1 Thes.* i. 5, 6. ' not

‘not a word only but a word ‘in power and in the Holy Spirit,’ *Phil. ii. 13*, ‘working in us both to will and to do of his good pleasure, or as his wisdom judges fit to apply the healing virtue,’ *John xiv. 15-23*.

A virtue to which our vocation of grace is a pledge or preliminary, for of both our calling and our regenerating grace the Theanthrop alone is the destined source, *Acts iv. 12*, although in the latter only consists its maturity, conforming the heart to the mind of God by importing life substantially.

* This doctrine of grace illuminating being often reprobated for enthusiasm, I cannot omit the occasion of entering my protest against the groundless opprobrium. See Note B, at the end of this Section. — P. 128.

N O T E S.

A. From page 117.

WE well know that the heathen poets and literati (although avowed enemies to Christianity) could preach the above doctrines of our moral philosopher. So Juvenal, *Sat. x.*

Permites ipfis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt Dii;
Carior est illis homo quam sibi: nos animorum
Impulsi, et cæca magnaue cupidine ducti,
Conjugium petimus, partumque uxoris; at illis
Notum qui pueri, qualis futura sit uxor —

— Orandum est ut sit mens sana in copore sano
Fortem posce animum; et mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil; et potiores —

For such are the human faculties, that they can with a very partial share of true light expatiate plausibly on notorious subjects. We therefore find them haranguing with pleasing elegance

On the shortness of human life.

- ¶ Vive memor quam sis ævi brevis —
- ¶ Tempora longa tibi noli promittere vitæ.
- ¶ Omnem crede diem tibi diluxisse supremam;
Grata superveniet, quæ non sperabitur hora.

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On.

On the certainty of death.

¶ Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres ———

¶ O Parca,

Omnia debemus vobis; paulumque morati,
Serius aut citius sedem properamus ad unam;
Tendimus huc omnes: hæc est domus ultima.

On the instability of earthly things.

¶ Omnia tempus edax depascitur; omnia carpit,
Omnia sede movet, nil finit esse diu.
Quid tam parva loquor? Moles pulcherrima cæli
Ardebit flammis tota repente suis.
Omnia mors poscit: lex est, non pæna, perire;
Hic aliquo mundus tempore nullus erit.

On the follies of ambition and notice.

¶ Vive sine invidia, mollesque inglorius annos
Exige; vive tibi, et nomina magna fuge.
¶ ——— Qui nimios optabat honores,
Et nimias poscebat opes; numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.
¶ Quid Crassos, quid Pompeios evertit; et illum
Ad sua qui domitos deduxit flagra quiritæ?
Summus neme locus, nullâ non arte petitus,
Ut lapsu graviores ruant tolluntur in altum.

And on the comforts of a life of humility and privacy.

Stet quæcumque volet potens
Aulæ culmine lubrico;
Me dulcis saturet quies,
Obscuro positus loco
Leni perfruar ocio;
Nullis nota quiritibus
Ætas per tacitum fluat,
Sic cum transierint mei
Nullo cum strepitu dies;
Ignotus moriar senex.
Illi fors gravis incubat
Qui notus nimis omnibus,
Ignotus moritur sibi.

They can tell you what is the life of wisdom.

¶ Discite, quam parvo liceat producere vitam;
Et quantum natura petat.

¶ Vivitur

NOTES.

- ¶ Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum,
Nec leves Somnos timor aut Cupido
Sordidus aufert.
- ¶ Quod satis est, cui contingit nihil amplius optet;
Non domus, aut fundus non æris æcervus et auri
Ægroto domini deduxit corpore febres;
Non animo curas.
- ¶ Qui nimium sapiunt, atque inconcessa sequuntur,
Desipiunt; cohibet qui sua vota, sapit.

Wherein true liberty consists.

- ¶ Regium est ita vivere, ut non modo
Homini nemini, sed ne cupiditati quidem
Ulli servias,
- ¶ Libertas vero nulli jam restat amanti:
Nullus liber erit; si quis amare volet.
Hæc est præcipuo victoria digna triumpho,
Non servum vitiis pectus habere tuum.
- ¶ Latius reges avidum domando
Spiritus, quam si Lybiam remotis
Gadibus jungas.

And that avidity is the most abject slavery.

- ¶ Regem non faciunt opes,
Non vestis Tyriæ color,
Non frontis nota regiæ,
Non auro nitidæ fores,
Rex est qui posuit metus,
Et diri mala pectoris,
Quem non ambitio impotens,
Et nunquam stabilis favor
Vulgi præcipitis movet.
Mens regnum bona possidet:
Rex est qui metuit nihil;
Rex est qui cupiet nihil,
Hoc regnum sibi quisque dat.
- ¶ Si metuis, si prava cupis, si ducis ira;
Servitii patiere jugum: tolerabis iniquas
Interius leges: tunc omnia jure tenebis,
Cum poteris rex esse tui.
- ¶ ——— Animum rege, qui nisi paret
Imperat, hunc frenis, hunc tu compesce catenâ.

They can expose the ill issues of inordinate desires.

- ¶ Prò superi! quantum mortalia pectora cæcæ
Noctis habent! Quid enim recta ratione timemus

N O T E S.

Aut cupimus? Quid tam dextro pede concipis, ut te
Conatus non pœniteat, votique peracti?

—— Sic rex ad prima tumebat

Mæonius, pulchro cum verteret omni tactu:
Sed postquam riguisset dapes, fulvamque revinctos
In glaciem vidit latices; tum munus acerbum
Sensit; et inviso votum damnabat in auro;
Magnaue numinibus vota exaudita malignis.

¶ Ergo cave, dum resque finit tua corrige vota.

¶ Sensit Alexander, testâ cum vidit in illâ
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet; quam qui totum sibi posceret orbem;
Passurus gestis æquanda pericula rebus.

And the corrupt tendencies of riches.

¶ —— Quid non mortalia pectora cogis
Auri sacra fames? ——

¶ Prima peregrinos obscæna pecunia mores
Intulit, et turpi fregerunt secula luxu
Divitiæ molles, irritamenta malorum.
Aurum avidas mentes et barbara corda rapinis
Polluit; atque arinat contemptu pectora divûm.

¶ —— In mare proximum

Gemmas, et lapides, aurum et inutile,
Summi materiam mali,

Mittamus: scelerum si bene pœnitet,
Eradenda cupidinis
Pravi sunt elementa. ——

Yea they can assuade with great propriety to patience in poverty.

¶ Quod satis est, cui continget, nihil amplius optet;
Non domus, aut fundus, non æris acervus et auri,
Ægroto domini deduxit corpore febres,
Non animo curas ——

¶ Commoda naturæ nullo tibi tempore deerunt;
Si contentus eo furis, quod postulat usus.

¶ Quod potes, extenua forti mala corde ferendo:
Ad quæ jampridem non rude pectus habes.

¶ Fit levius patiendò jugum; sic dicimus omnes
Hos quoque felices; qui ferre incommoda vitæ;
Nec jactare jugum, vitâ didicere magistrâ.
Crede mihi, quo fata trahunt retrahuntque sequamur
Quicquid erit, superanda omnis fortuna ferendò est.

¶ Sic pia Rapsis anus, parilique ætate Philemon
Censuere casa: paupertatemque ferendo
Effecere levem, nec iniqua mente, ferendam.

¶ Crede

N O T E S.

¶ Crede mihi miseris cælestia numina parcunt;
Nec semper læsos et sine fine premunt.

That piety is our best security.

¶ Discite, O miseri, et causas cognoscite rerum;
Quem te Deus esse

Jussit; et humana qua parte locatus es in re.

¶ Non possidentem multa vocaveris
Recte beatum: rectius occupat

Nomen beati, qui Deorum
Muneribus sapienter uti,

Duramque callet pauperiem pati.

¶ Non enim gazæ neque consularis
Summovet lictor miseros tumultus

Mentis: et curas laqueata circum
Testa volantes.

¶ Me pone extremis ignoti partibus orbis,
In quibus æternâ sub nive terra latet;

Aut remove, medios ubi sol accenderit æstus,
Est siccam nimis ignibus urit humum;

Securus vivam, modo si sine fraude doloque;
Fata in me poterint juris habere nihil.

¶ ——— Ultima semper
Expectanda dies homini est; dicique beatus

Ante obitum nemo, supremæque funera debet.

¶ Et Cressum vox hinc justî facundæ Solonis
Respicere ad longæ jussit spatia vitæ.

¶ Felix qui potuit rerum cognoscere causas;
Quique metus omnes et inexorabile fatum,

Subjecit pedibus, strepitumque acherontis avari.

And as above celebrated, and as from numerous like passages might be, they teach a conformity to the Divine Will.

¶ Nihil admirari prope res et una, Numici,
Solaque, quæ possit facere et servare beatum.

¶ Semper inops quicumque cupit.

¶ Qui cupit metuet quoque.

¶ ——— Nec me tua fervida terrent

Dicta, ferox, dii me terrent et Jupiter hostis.

¶ ——— Me (*Horatium*)

Si fractus illabatur orbis,

Impavidum ferient ruinæ.

¶ Nullum numen habes, si sit prudentia,

Sed te nos facimus, Fortuna, Deam cæloque locamus.

¶ ——— Sua cuique Deus fit dira cupido.

But

N O T E S.

But what discoveries of utility can we collect from all this pleasurable, pretty talks? They tantamount not, altogether, that single passage, *Matt. x. 29.* 'Are not two sparrows sold for one farthing? And one of them shall not fall on the ground without your father; but the very hairs of your head are all numbered; fear ye not therefore, ye are of more value than many sparrows.'

I would not detract from the merits of whatever is well meant; but we see the truth in its reality to surmount all these sayings so eminently, as to leave them no longer worth our consideration.

Neither does the word of revelation rest at all on either these, or other the like admired moral strictures; neither are these strictures in their origin other than gleanings from the partial reports of rabbies and Christians, current among and casually collected by the poets and philosophers, and which though while connected with the gospel doctrines are just and profitable; yet, being solitary and detached from those doctrines, are deceptive, and rather injure than relieve the souls of men.

For so unconnected, they suscite in their admirers arrogant ideas of human virtue, dignity, self-righteousness, personal merit, and convey suggestions of infernal falsehoods, intimating that there still subsists in men a due title to the notice, attention, and protection of Providence; and that the appeals of men to their God may with justice challenge an access audience, and relief from divine piety.

But an apology is here due for the unforeseen length of this note; and yet so many fresh suggestions obtruding, I must beg leave to subjoin still further hints on this subject.

I confess then, that to me these ethical strictures seem insidiously calculated to inflate our minds with a pride, presumption, and contumacy, indignant of crimination and the slightest sense of blame; a spirit utterly inimical to that truth which tells us, that 'God is not unrighteous in taking vengeance;' that he confesses himself the God of those only who know him; that, *Rom. iii.* 'all are under sin; that there is none righteous, no not one; that there is none who seeketh' (in genuine gratitude) 'after God; that all are gone out of the way, and together become unprofitable; that there is none that doth good, no not one.' That when that day arrives, which shall expose the truth in light, (and thence the shame of all men) 'every mouth shall be stopped, and all the world become guilty before God;' and that 'therefore by the deeds of the law shall no flesh be justified in his sight' for that, *Hab. i. 13.* 'God is of purer eyes than to behold evil ones, and cannot look upon the iniquitous.'

Mere

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Mere human righteousnesses in the eyes of God, *Mat. xiv. 6.* are as filthy rags, and can have no claim at all on his notice, favour, and acceptance; whereas the sentimental prescriptions, of these moral writers, in all languages, have ever been like the following:

Quim demus id superis, de magnâ quod dare lance

Non possit magni Messalæ lippa propago;

Compulsum jus, fasque animi, sanctoque recessus

Mentis, et incoctum generoso pectus honesto;

Hæc cedo, ut admoveam templis, et farre litabo.

Fondly, vainly talked! For it is our grief and compunction under our forfeiture and loss of these; and that we are sinners, and most justly derelicts, which moves the divine commiseration to succour us, the importunities of a soul hungering after life from God are our only recommendatory qualifications to a redeeming God. And indeed such hungering heart is the surest diagnostic of the soul's health: (see *Luke xviii. 11—14. Matt. ix. 12, 13, 14.*)

So when we read,

Iustum, et tenacem propositi virum

Non civium ardor prava jubentium,

Non vultus instantis tyranni

Mente quatit solidâ.

If the solida mens be the mind of the humble Publican, it will probably endure the test; but if it be the mind of the self-righteous though certainly honest Pharisee, it will surely succumb under a rigorous trial.

But we find not in the best of these classics, so celebrated, any apprehensions of this kind; they say nothing of the purity and inconceptibility of the divine essence, but on the contrary compare the Divinity idolatrously with themselves, and substitute for him a chimerical paragon, composed of what they blindly judge human perfections. For although they define the Deity by negatives, such as immortal, infinite, immense, &c. yet they discovered not thereby that he was therefore undefineable, because no essential property in him can be in any degree in them intelligible.

And therefore neither speak they at all of the infallibility of supreme rectitude, or of the indispensableness of divine retribution, or of the origin of evil, or of the necessity of a redeeming medium; and much less of, that which shone so conspicuously for the purport of all their sacrifices, the incarnation and passion of a begotten Son of God.

They formed to themselves some notions of propitiation by suffering; but of the possibility of expiation and atonement through a divine offspring, or of the efficacies, and realities thereby, of any community in the spiritual life, such a community, or participation in common, as that vicarial substitutions

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tutions and proprieties might issue from it, or of their need of regeneration by the Spirit of God, or of the condemnation passed upon the fallen creation, or of the certainty of a new creation, or of the life of immortality, and immarcescibility of restored nature, they imagined nothing at all.

And yet in default of or without some conjectures of this kind, their sentimental ejaculations are all groundless; for without these celestial postulates all our notions of resignation to God, and to his will and bounty and compassion, must prove unbottomed; and therefore in the day of trial will be easily baffled, defeated, confounded, and ridiculed. An ingenious author says, "Sophism is scientifically cultivated 'in the realms below.'"

B. From page 121.

ENTHUSIASM pretends an especial, signalizing revelation, distinct from and supervening the written word. Illumination, or grace illuminating, presumes on revelation only, arrogates nothing beyond the word already given us, pretends no more than singly the due use of the written word signified by a luminous impression of it upon the human mind occasionally.

So that while enthusiasm seeks its intelligence from private partial inspirations, illumination implies a sufficiency of intelligence already imparted externally in the written word, and that such word needs no further privacy of knowledge, needs only a light cast upon parts of it for a monitory index, obverting it opportunely and lucidly to our notice.

And thus illumination proves only an auxiliary to the written word without any superinduction or fresh access to it; whereas enthusiasm by superadding thereto, frustrates and supplants the authority of the written word, disparaging its authority through challenging a competition, and therefore with effect more dangerously delusive than the most plausible professions of deism.

Neither are our presumptions to illumination other, than to which we are privileged by our Lord's own concessions, *John* xiv. 26. 'The Paraclete whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance whatsoever I have said unto you.'—Again, *John* xii. 16. 1 *John* ii. 20, 24, 27. so *Luke* xxiv. 145. 'Then opened he their understandings, that they may understand the scriptures.' Again verses 27, 28. 1 *John* ii. 22.

But if this illumination must still be called enthusiasm, to abet it is no disgrace; we are satisfied with the charge. Notwithstanding

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withstanding we beg leave to protest against the name, as not belonging to us, who move not a step beyond the legible scripture; while on the other hand we both admit and avow, that what we call enthusiasm is no less inimical to revelation, than are the most specious postulates of deism.

Deism levels revelation with human ratiocination or sagacity of deduction; but enthusiasm both levels and supercedes revelation with what it calls spiritual manifestations, supernatural feelings, internal suggestions, personal influences, and other such unwarranted sensibilities and ascendencies; and to which has been justly attributed the capital errors and extravagances of all the fallen churches, for their bane has evidently originated from too general an attention to the imaginary devotions and conceits of men in admiration, simulating personal revelation and their private wisdom in theology in preference to the sacred text.

According to our judgment therefore, both deism and enthusiasm are alike reprobated in St. Paul's caveat to the Galatians, chap. i. 8. 'Though we or an angel from heaven preach any other gospel unto you, than that ye have received, let him be accursed.'

S E C T. V.

BUT the question in demand is yet again retorted, that, "Since the called are many and the regenerated only few, how are the called to demean themselves towards their being within the number of the minority?" "Or if the observance of law will not ensue or hasten to us the issues of this calling, what will?"

For a due answer to this question, certain initiatory points should be premised. Many are the degrees of calling grace, 1 *Tim.* iii. 13. apportioned to the different habits and dispositions of rebellious spirits. And hence it is, that the work of restitution proves so tediously progressive, and ostensibly precarious: for as the emotions of our calling grace are more or less violently, perversely, or maliciously resisted, the more or less frequently and impulsively are they proffered, remitted, iterated, or in their effects liberative. For the merely natural tendency of these is our gradual release from the hold, dominion, and tyranny of our industrious enemy.

R

In

In our state of ungracious nature we are all in bondage to Satan, *John viii. 32, 33, 34.* But through our redemption and the divine transfer of us from Satan to our divine Purchaser, we have not only the promise of our freedom, and certain transitory foretastes thereof; but, in many examples, its reality conferred, with further assurances that it shall be stupendously enhanced, and finally universal, *John xii. 31, 32.*

By this appointment, all fresh access of grace from our Lord accepted is a partial advance towards our true liberty; or, every increase of grace from him is an increase to us of liberty. But that grace from him, which effectually converts us, is our real restitution into the element of real liberty. For liberty consists in a mind attached by an almighty transforming Power to the incarnate Son of God, as our fresh source or fountain of free willing all that is good, and great, and holy.

Our incarnate God being infinite goodness, wisdom, power, light, and life, to be in fellowship with him is to have his heaven and life within us; in the enjoyment of which is perfect freedom, freedom in its maturity and complement. *2 Cor. iii. 17.* 'Where the Lord the Spirit is, there is liberty;' and consequently, the more intimately we are connected with the Spirit of Christ, the more genuine is our fruition of liberty.

It is now generally admitted for a scripture truth, that the calling grace is other, and distinct from the converting and regenerating grace, *Luke xxii. 32.* That the former operates chiefly as an assuasive, inviting us from under the despotism of Satan; and against which our spirit of resistance is so natural, that St. Paul calls it, *Rom. vii. 23.* 'a law in our members, warring against the law of our minds—a law, that when I would do good evil is present with me.' *Ver. 18.* 'I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not; for a law in my members, warring against the law in my mind, bringeth me into captivity to the law of sin.—O wretched man that I am! Who shall deliver me from the body of this death?'

A picture this of human life so melancholy, so lamentable, that our one contemplation of solid comfort in it is, that that good, that benevolent man Jesus Christ is the true

true Son of the unknown God, yea is himself the Theanthrop, or our only visible Almighty God, and under contract with his Holy Father to create us and all things new.

And hence the regenerating grace exults, *Phil. iv. 13.* 'I can do all things through Christ, who strengtheth me.' *Acts xxvi. 29.* 'I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, save these bonds.'

Not all the sensibilities of native impotence therefore will daunt the constancy of an hungering soul in this faith, and prayer thereto consequential; because his reliance is not on himself, is not on works of righteousness which he has done or can do, but singly on the divine veracity, the promise of the pardoning love and bounty of God in his Christ; and so persisting, the Lord, *Rom. xvi. 20.* 'will tread down Satan under his feet shortly;' for the work duly attended to is short.

Salutary are the feelings of our own weaknesses, wants, sins, and wretchedness, *Luke xviii. 11—14.* The Lord is, *Matt. xi. 19.* 'the friend of publicans and sinners.' *Matt. ix. 13.* 'He came not to call the righteous, but sinners.' And hence the effects of which our Lord speaks, as natural eventual, *Luke vii. 47.* The fruits of much forgiveness are a loving much; the fruit of a partial forgiveness is a partial love. While the weeping sinner was whelmed with a quick and delicate sensation of the enormities of her sins remitted, Simon unconscious of any egregious impiety in himself accepted the word of pardon as simply obligatory.

The Lord, *Matt. xii. 7.* 'will have mercy and not sacrifice.' He will feed his flock like a shepherd, and cause them to lie down in safety; he seeks that which is lost, and binds up that which is broken, and strengthens that which is sick. *Matt. xii. 20.* 'A bruised reed will he not break, and the smoking flax will he not quench, till he send forth judgment unto victory.'

The casting out of devils is described as done, *Luke xi. 20.* 'by the finger of God;' but the work of regeneration as elaborately operose. The good heart therefore consists in firmness to ask, to seek, to knock, as for a promise extraordinary, creative, generative, travailous; as effectuated, *Eph. i. 19.* 'according to the inconceivable magnitude of his power — that energy of his mighty efficacy.'

against which no stony heart, no debility of will, or whatever other perverse faculty in the creature, shall be sufficient to invalidate or oblist. The cordial convert considers not his own weakness; for the apostle avers of himself, *2 Cor. xii. 10.* 'When I am weak then am I strong;' and of the Lord, verse 9. 'for the Lord has said, my strength is made perfect in weakness;' or, in weak ones. Let then our experienced debility serve only for an index, together with the gospel report, pointing out Jesus Christ for our sole and triumphant deliverer.

We must know so surely as we know the gospel, that the decree is passed from the Holy Father, *1 Cor. xv. 24, 25.* to 'put all things under his feet,' himself only excepted: 'all rule, all authority, and all power' — and that for his last enemy *ὁ βασιλεὺς* 'the very 'deadly one shall likewise 'be subordinated unto him.' And before this event his whole creation, *Col. i. 16.* 'thrones, dominions, principalities and powers,' *Eph. i. 21.* 'mightis, and dominations, and every name that is named;' *Phil. ii. 10.* 'that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth.'

Yet much sooner than any of these will he put down, that prevailing ascendancy of which the apostle speaks, for, *Heb. ii. 8.* 'we see not as yet' (or that decree is not as yet realized manifestly to our observation that) 'all things' (are) 'put under him.' While however the subjugating, the ascendancy of evil in us, through the indefectible emotions of regenerating grace, is a fact testified by daily exemplifications.

A very pious author observes, "It is through commixing our spirit needlessly with the spirits of this world, that the efforts (or nitencies) of our consciences are so often foiled." He means to advise with the apostle, *Eph. iv. 29.* 'Let no corrupt communication proceed out of your mouth, but that which is good to edify profitably, that it may minister grace to the hearers.' His words are thus warranted, and tantamount to *Luke xxi. 36.* 'Watch ye therefore and pray always, that ye may be accounted worthy to escape all the things' (events) 'that will to come to pass, and to stand' (confidently) 'before the Son of Man.' *Luke ix. 60.* 'Let the dead bury their dead.' *1 Pet. v. 8.* 'Be sober, be vigilant, because your

‘your adversary the devil as a roaring lion walketh about,
 ‘seeking whom he may devour.’ The wisest course,
 therefore, is that of Mary’s, *Luke x. 42.* ‘to choose that
 ‘good part,’ an assiduous incumbency on sacred truth.

Yet, *Heb. xii. 12.* ‘lift up the hands that hang down;
 ‘and the feeble knees,’ and cause these very foils to be
 your incitements in prayer and faith. *Jude 24.* ‘He is
 ‘able to keep you from falling,’ therefore *Phil. ii. 12, 13.*
 ‘work out your salvation with fear and trembling, for it
 ‘is God who worketh in you both to will and to do of his
 ‘good pleasure. Be assured that your perseverance in
 faith and prayer is noticed by him; and *Heb. xiii. 21.*
 ‘he will perform in us every good work to do his will;’
 or, there shall be ever with us an attendant power for
 working together with God, according to his wisdom and
 not ours.

It is to this purpose and application that we read *Gal.*
v. 16. ‘Walk in the spirit, and you shall not fulfil the lusts
 ‘of the flesh.’ *Eph. iv. 24.* ‘Put on’ (vest yourself in the
 habitude of) ‘the new man, which after God is created
 ‘in righteousness and true holiness.’ *John viii. 34, 36.*
 ‘Whosoever committeth sin is the slave of the sinner—
 ‘but if the Son shall make you free, ye shall be free in-
 ‘deed.’ Verse 31. ‘If ye continue in my word, then
 ‘are ye my disciples indeed; and ye shall know the truth,
 ‘and the truth shall make you free.’ *2 Pet. iii. 17, 18.*
 ‘Beware lest ye also, being led away with the error of the
 ‘wicked, fall from your own steadfastness; but grow in
 ‘grace, and in the knowledge of our Lord Jesus Christ.’
2 Pet. i. 5. ‘ADD TO YOUR FAITH COURAGE,’ that
 dares abide the shame of Christianity, and subsist against
 corruptive influence and example, bravely righteous, in
 probity resolute. ‘AND TO COURAGE KNOWLEDGE,’
 such as administers, 1st, an inveterate confidence in the
 fact, that the only visible Almighty God is he who sub-
 sisted the horrible flagellum at Pilate’s pillar for our heal-
 ing, and hung upon his wounds on the cross, dispanded
 there an agonizing and bleeding sacrifice for all sin and
 uncleanness; and 2dly, such as also supplies us with
 holy intelligences of this wonderful man, pregnant with
 solacing deductions, and doctrines of his excellencies,
 merits, and offices incomputable, unfathomable, inex-
 haustible. ‘AND TO KNOWLEDGE TEMPERANCE,’
 which

which occupies in frugality and thankfulness all the goods of life, misusing not his own, abusing not others. 'AND TO TEMPERANCE PATIENCE,' which sustains and abstains as did the Lord of all, making him our precedent of good. 'AND TO PATIENCE GODLINESS,' or that reciprocal intercourse and correspondence with the Theanthrop, which places us always in his presence, and under his eye and providence, as our generous Lord and Master. 'AND TO GODLINESS BROTHERLY KINDNESS,' which is mild, serene and tender; not morose, not sullen, not sour or surly or stoical. 'AND TO BROTHERLY KINDNESS LOVE,' or universal benignity towards all souls, and beneficence to all the creatures of our God. — 'If we do these things we shall never fail, for so an entrance shall be ministered to you abundantly into the aonian kingdom of our Lord.'

Our God, having defixed in issue the ultimate restitution of all souls, sincerely calls all men to escape the wrath to come: that the chosen are few, and the lost the multitude, is a contingency altogether from default or delinquency in that multitude, *John* iii. 16, 17, 18. *Luke* vii. 30. *Acts* xiii. 46. xvii. 30. *Rom.* xi. 32. 2 *Pet.* iii. 9.

To refuse our supplications for mercy tendered, is to depreciate and vilify that tender of grace as inefficacious, or as nothing worthy our acceptance; and *Heb.* x. 28, 'If they who despised Moses' law died without mercy, of how much more punishment shall we be thought worthy who have trodden under foot the Son of God, and accounted the blood of the covenant, wherewith we were consecrated, a common thing' (or nugatory matter) 'and done despite to the spirit of grace.' *Heb.* ii. 3, 'How shall we escape if we neglect so great salvation?'

Prayer is effective beyond all that we surmise of it: it contains a decretory benediction which imports into us a supernatural conciliatory magnetism. From repeated observations hereof was devised that good old puritan adage which wisely decides, "Either prayer will make men give over sinning, or sin, will make men give over praying;" (to which a pious divine has subscribed the following comment) "let the latter therefore be prosecuted pertinaciously, at all events, and in defiance of all despondencies, and sure will be its conquest."

That

That there exists, or freely may exist in every man a power attendant on him for working together with God; and that every man's use of this attendant grace, refused to none, is expedient to his restitution; is a reality not less dubitable than is our very existence. Even our existence also has been disputed by some learned men: yet as the soberminded will believe notwithstanding that they do really exist, although their existence be a gift from God: in like manner also will they believe that our power of working together with God, although not our own, but a gift from God, is notwithstanding to be possessed by every man who solicits it, *Matt. vii. 7, — 11.*

Neither ought our power of accelerating or retarding our restitution to be reputed as merely an act of righteousness in God; but rather as an act of grace from him: rendering us consociates with himself in his most pleasurable enterprise of redeeming love. This seems by far the more reasonable hypothesis, than that such power was granted to impress us with ideas of hazard, penalty, and vindictive justice.

We are often admonished to estimate ourselves as slaves purchased with a price, and devoted to the will of our purchaser. If our faith in this assimilation be sound, it must so exhibit, expose, disspread to our view that horrible state of tyranny and slavery from under which we are ransomed, and to which we had been justly doomed prisoners; and that bounty and dignity of our Redeemer with all the invaluable blessings imported to us by his humiliations and passion; and that duty of gratitude to him paying so costly a price for us, and loudly challenging requital: AS THAT we shall in no degree hesitate to walk and conduct ourselves with all industry in the will of our magnanimous Lord, as his happy property; and to make such his will our directory, even the determinate measure of our own; and to promote studiously every tendency towards the pursuit and ready accomplishment of his vast purposes in us.

To true faith is attributed a convertive omnipotence; and doubtless it infallibly elicits in every soul in whom it thrives, a constancy of resolution to be simply that which our divine Master would have us to be; to possess that only, and just so much, as he gives us in life (for he promises *Heb. xiii. 5*, 'Be content with such things as you
' have,

‘ have, for He hath said-I will never leave you nor forsake you’) and to do that only which He would have us to do.

This may seem too large an imputation to it; but our more mature experience will convince us, that it must be our faith singly, whereby we shall be able to deport ourselves verily as his grateful captives, as his select property; as in no wise our own property; neither as any other man’s property; but as distinguishingly nobilitated with the title of his vassalage: and by consequence of inheriting the superlative honours of being his domestics. *I/a. lvi. 3.* ‘ Neither let the son of the stranger that hath joined himself unto the Lord, speak saying, the Lord hath separated me from his people; neither let the eunuch say, behold I am a dry tree; for thus saith the Lord, even to them will I give in mine house, and within my walls a place and a name better than of sons and daughters — I will bring them to my holy mountain, and make them joyful in my house of prayer.’ For our pretensions are no less than the claiming the Thanthrop Son, the only visible almighty God, for our liege Lord and Sovereign.

We are nevertheless to advert to it as also a consideration of comfort, that our Lord is a most liberal and generous master, whose indulgences are abundant, and restrictions few; whose munificence prompts him freely to give, and as freely to forgive. Yet is it again however true, that he hates all vanity, luxury, guile, surreption, and idleness; these are therefore to the true spirit of faith no less detestable.

How solacing is the reflection, that this our Ransomer is both our Lord and our God! The God also over all creatures: and that our duty is no other than to live in an unintermitting familiarity with him; and to walk before him as always in his presence; a God at hand, and not a God afar off! And all which is no other than to contemplate him as our only priest redeeming; to ruminate on his word in which he is our only prophet; and to obey him as our only king and despot!

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APPENDIX.

A P P E N D I X.

S E C T. I.

THIS appendix is a collection of inferences from scripture passages, out of the least exceptionable of which the preceding letters are compiled. It contains only our present private sentiments on the stupendous mystery of the holy triune God, and is superadded to the foregoing work not as any part thereof, neither as pretending propositions of equal validity therewith; but rather assumptions to be the subjects of inquiry, humbly submitted for correction, amendment, and reformation, to the judgment of those who wish to learn the truth as it is in Christ, equally with myself.

The form in which it is exhibited may perhaps seem strange to some; but being that wherein it was originally constructed, and such as easily admits of increase or diminution, it is judged best to publish it without the trouble of alteration in the following shape in which it stood useful to myself.

A the Father God invisible.

The holy invisible Father exquisitely and precisely good and righteous, the unoriginated Deity, infinite, immortal, unbeginning, self-subsistent, of essence unknowable, immutable; yet of whom revelation informs us he has a Son.

B the bosom Son of God.

The invisible Son of God who is in the bosom of his Father, and was coevally with him, and beyond all retrospection from everlasting his Son; for while yet unbegotten,

A a

ten,

ten, he ineffably proceeding from him, and was his Father's plenitude, the true similitude of his Father, 'without beginning of days or end of life, the same yesterday, to-day, and for ever,' differing in nothing from his Holy Father but in personality only.

Corol. According to this intelligence, personality of distinction must have been likewise from everlasting.

C the Logos or begotten Son of God.

The invisible, unsearchable B, who proceeding from the Holy Father from everlasting, his Son coevally with him, is now become Logos, by being begotten of the Holy Father into that visible, intellectually explicable angelic presence and subsistence, called his only begotten in the New Testament, and in the Old, Adni, my Lord, Adni Jeve, Jeve *singly*, Angel Jeve, &c.

D the proceeding Spirit.

The Holy Spirit of God proceeding also from everlasting filially from the Holy Father, and who was in the Angel God, at and with his being generated by the Holy Father, instantaneously; and thus commencing the Spirit of the Logos, he was usually named Jeve of Hosts.

Although this filial process D and the begotten process C are distinct personalities, as being distinctly derived from the Holy Father; yet are they as from everlasting a divine union, one indissolubly; and accordingly exhibited in time, or aionianly for one God, one Aleim, one Jeve.

E Jesus Christ.

Our blessed Lord Jesus Christ, who, as begotten of the Father before the aions began, was called the Logos or Angel God; but now as begotten again in the days of Octavius Cæsar, by the miraculous efficiency of the Spirit of the Father a man, is called Jesus Christ. And thus we have this production of wonder, the Theanthrop, Spirit-Angel human God, both the glory and contemplation of the universe.

C—D Jeve God.

These are the sacred Duality, the Holy Spirit together with the Adni, or begotten Son of God, conjunctly called the Al Sedi, the Aleim, and the Jeve of the Old Testament, who, though both processes from the invisible Father,

Father, namely, the Holy Spirit, (*John* xvi. 27, 28. and the begotten Son of God, *John* viii. 42. xiii. 3. xvii. 8.) are notwithstanding absolutely one; one complex personage, although effulgent in two distinct personalities, for the executing very different offices, and for the support of very different characters in the divine economy.

For first the Holy Spirit D is by divine covenant appointed to be the Father of our Lord C, (his holy property from the Father) and to generate him (C) to be his Son, a man; that is, to generate him (C) into a new state of subsistence; a state the lowest of all created intelligences, even lower than the angels, and with the mortifying view of his personating wicked and rebellious creatures.

And secondly, our Lord C is by this mean not only the property of the Holy Spirit D, (dear to him beyond all creature idea of love, his most precious property from the Holy Father, his Holy One) but also a generable property, generable by the sacred D into this state of manhood, in order to render him capable of becoming a sacrifice for the fallen and abandoned creation, a sacrifice susceptible, not only of suffering but likewise, of death.

F the Creatures.

Our reformed divines say, that all, whatever blind nature may assay to conjecture of God without warrant from revelation, will as certainly prove erroneous, as will the fancies of a man born blind prove contemptibly inadequate to their ideas of light and colours, who enjoy the powers of sight and vision. However this may be, yet obvious deductions from scripture intimations may be liberally made.

And we think that the passage *Rom.* xi. clearly teaches that all creatures had their essences in the Logos before they had their existence out of him; for *Rom.* xi. 36. *ἐξ αὐτοῦ* 'out of him, and through him, and to him are all things.'

All things proceeded *ἐξ αὐτοῦ* out of him, because they were originally *ἐν αὐτῷ* in him, as we also learn from *Col.* i. 16. *ὅτι ἐν αὐτῷ* 'because in him were created all things that are in heaven and on earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all things were made *δι' αὐτοῦ* by him and *εἰς αὐτόν*, that is, *πρὸς αὐτόν* 'for him.' For that such is the natural import of *ἐν* is

is certain. So *John* xi. 10. 'If a man walk in ⁽¹¹⁾ the night he stumbleth, because there is no light in him:' ¹¹ *avto*.

A rose in winter exists not; therefore, say logicians, * has its essence in its root. This notion may justly symbolize to us the hidden origin of all creatures in the divine Logos.

Heb. xi. 3. 'The aions * were framed by the' (Logos) 'word of God, inasmuch that the things that are seen originate from things unapparent.'

The things that are seen are all the creatures objectively visible in heaven and earth. But these all originate from things unapparent or invisible, that is, from essences latent in the begotten Son of God.

The deduction in this position contained is as follows. The things visible had primarily in themselves neither root nor existence nor essence; therefore they must have been primarily non-entities or nothings. And since they had neither their existence, nor their root, nor their essence antecedently in themselves, they must have had these elsewhere; and where else than in the Logos their Creator God? It must then be a decided point, that the Logos or Creator contained the essences of all the creatures in himself.

For the things visible having not in themselves any essence whence to exist, their essences must have been primarily latent in the Logos their Creator.

It is reputed of an elm of a moderate size, that the seeds it annually produces, cannot be less than 329000 grains, each of which contains in its exility an immense forest of large trees; and yet how incompetent and disparaging an emblem is this of the infinite fecundity of the Logos with essences in him dormant!

But

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* The aions are temporal periods devolving to their pre-fined ends, and carrying together with them all their furniture, that is, all created beings. Thus the earth rolls through its great orbit the year, with all its inhabitants as its furniture, like other celestial systems. And as by the term city we are to understand all its inhabitants, and by the solar system all its orbits, luminaries, and appendices: in like manner, by the word aions we are to understand all that is convolved in these periods; so that by faith we presume that these, being the first created, were constituted and conformed appositely to their destined ends, issues, and subserviencies, by the word of God.

But my present business is not so much with this speculation; it is the following proposition which I would chiefly illustrate, viz. That not even the sublimest creatures of the Logos had originally or primarily the least constitutional affinity or native relation to the proceeding or unbegotten nature of the Logos, and consequently neither to his sacred Spirit.

The Logos, being omnipotent either to create, or to generate, or to produce, rational intelligences and angelic powers without eliciting from himself the least spark of divine life into them, or to be from him connate in them, did really so produce his celestial hosts.

He created them mere angelic or ghostly subsistences, without the least natural conjuncture, or complexional relational to, or community with his divine essence or proceeding subsistence.

It may be true that the celestial hosts are the Lord's congenial creatures, that is, congenial with him as the generated angel; in like manner as was Adam. *Gen.* i. 26. 'And God said let us make man after our own likeness,' i. e. of an angelic form; so ver. 27, 'the Gods created man in his own image, in the image of God created he him.' And hence we read of Seth. *Luke* iii. 38. 'Seth, who was the son of Adam who was the son of God;' and the like *Acts* xvii. 28. 'for we are also his offspring.'

And yet that the sublimest creatures had any natural connection with the Holy Spirit, even as filially proceeding from the Holy Father, we grant not; but dare abet the postulate as scriptural, that a congeniality with the Logos may subsist without the conveyance of any emanations from his original transcendent nature, or from the proceeding Son of God as he is in the bosom of his Father.

We likewise grant that our Lord's congenial creatures may have been blest with a crasis, complexure, or temperature so qualified or conformed, as to be susceptible of adventitious irradiations from the Lord's sacred Spirit; and even so as to be occasionally filled or replenished therewith, conducted or impelled thereby, and beatified in the enjoyment thereof.

Accordingly we read *Heb.* i. 7. 'of the angels he saith, 'Who maketh his angels spirits' (or spiritual, by his gracious

cious communion with them) 'and his ministers' (or those who attend him for his familiar domestics, yet more, even) 'a flame of fire.'

Yet, this notwithstanding, we hold that our Lord's sacred Spirit had never been so given to any of his creatures as to be in them a generative life, till after the sacrifice and glorification of the Blessed Jesus. For that *1 Cor.* xv. 45. 'the last Adam was made a quickening spirit.' *Eph.* ii. 18. 'Through whom we have access by one' (his own) 'Spirit unto the Father.' ver. 22. 'For an habitation of God through the Spirit.' *Col.* i. 26. 'The mystery which has been hidden from ages and generations, but now is made manifest unto the saints; which is Christ within you, the hope of glory.' *Eph.* iii. 10. 'To the intent that now unto the principalities and powers in the heavens might be made known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord.' See also *Matt.* xi. 11.

This doctrine approves itself to us also from *John* xiv. 16. 'I will pray the Father and he will give you another paraclete, that he may dwell with you for ever, even the Spirit of Truth whom the world cannot receive, but ye know him, for he dwelleth with you, and shall be in you.' *John* xvi. 7. 'If I go not away the paraclete will not come unto you, but if I depart I will send him unto you.' *John* vii. 39. 'This spake he of the Spirit which they that believe on him should receive; for the Holy Spirit was not yet given, because that Christ was not yet glorified.'

For these words shine forth to us a sufficient evidence that the sacred Spirit of Christ belongs not to rational intelligences as such; that he is the gift of God through Christ; that he is not given but through Christ sacrificed; that he was never given to be a generative principle in any creature till after Christ was glorified, and that *John* xiv. 17. 'He can dwell with us without being in us.'

S E C T. II.

M I N U T E S,

Or certain unconnected Hints or Intimations respectively relative to the sacred Personalities.

Concerning A the Father invisible.

The human understanding, exercised only by the instrumentality of ideas impressed on the imagination from material objects, is unable to inspect the difference even between creation and generation: and yet the reality of this difference is certified to us by the great variety of propagations which this world exhibits. But much more occult, though no less certain, must be the difference between the procession of the Son of God from his Father's plenitude, and the generation of that Son into such a state of distinction from the Father as shall constitute him a personality separate from his Father.

We know of God that he is love, for *John iv. 9.* 'in this was manifest the love of God towards us, because he sent his only begotten Son into the world that we might live through him.' Again, we know him to be righteous, for he could behold his beloved Son tormented with the flagellum, and hanging upon his wounds in agonies for sin. But the modes wherein love and justice are emanations from the same source, exceed our penetration.

Concerning B the bosom Son.

The vulgar translation of the text *John i. 18.* 'WHO IS in the bosom of the Father, is so natural to both the Greek and Syriac use of the words, that an upright mind cannot rest satisfied with the strange rendering of *ὁ υἱ* by WHO WAS in the bosom of the Father; it seems too violent an abuse of the text to be tolerated by true orthodoxy. We cannot think otherwise of the Son of God in the bosom of the Father than that he resided in him immutably and coevally, *John iv. 24.* A Spirit of being, life, and light inaccessible: or he was a plenitude of all essence, and a Spirit proceeding in union from his Father from everlasting, in whom all potentiality resided.

We have various intimations in the scripture of this unostensible Son of God, so descriptive of him as hardly to be predicable of either the other sacred personalities. It is true that he was the Lord God Jeve, but at the same time

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time an invisible Jeve, *Exod.* xxxiii. 20. 'Thou canst not see my face, for there shall no man see ME and live.' This ME who could not be seen was that Son of God who says *John* viii. 58. 'Before Abraham was I AM,' and yet he was not that Angel God or Logos who broke the loaves and fishes and bled upon the cross and died. The Son of God therefore must have had two personalities, the one visible the other invisible, the one mortal the other immortal.

Again, although the Son of God typified by Melchisedec was, *Heb.* iii. 1. 'the apostle, the high priest of our profession, Jesus Christ.' *Heb.* vi. 20. 'Jesus constituted an High Priest after the order of Melchisedec,' *Heb.* vii. 16. 'likened unto the Son of God' that is, the very Son of God, (N. B. this is easily proved.) — I say Jesus was all this, yet was he not that very Son of God who was *Heb.* vii. 3. 'without Father, without mother, without descent, having neither beginning of days or end of life;' and therefore again Jesus Christ the Son of God must have had two personalities, the one in heaven, the other at the same time on earth; the one the apostle of our profession, the other not; the one the spiritual Melchisedec Priest, the other not.

Again, we read of this our invisible Spirit-Lord, as our intestine cordial conductor to God and his Christ, working in us effects preformative to the second coming of our visible Lord in glory. *2 Thes.* iii. 5. 'The Lord' (namely this our Lord who is invisible in the bosom of his Father) 'direct your hearts into the love of God,' his Father, 'and into the patient waiting for Christ,' namely from our visible Lord, when, at his second coming, he will transform us into his own likeness, as we read *1 John* iii. 2. *Rom.* viii. 18—23. *1 Peter* i. 7.

Again, this invisible Son of God is described by St. Paul as follows, *1 Tim.* vi. 14, 15, 16. 'Until the appearing of our Lord Jesus Christ; which in proper times he will shew' (expose or present to our view) 'who is the blessed and only potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; which no man hath seen or can see: to whom be honour and power everlasting, amen.'

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We think of this divinely HE who is the only potentate, 1st, that he cannot be the Holy Father, because he is said to dwell in the light inaccessible, that is, in the light of the Holy Father : 2dly, because the character King of kings and Lord of lords is incongruous to his description, he being professedly the God and Father of his Son only : and 3dly, because this character King of kings and Lord of lords is especial, even the diplomatic character of the Son of God. * See *Deut. x. 17. Rev. xvii. 14. xix. 16.*

This immortal Potentate then is certainly the Son of God ; and yet again he stands distinguished from our Lord Jesus Christ, the objectively visible or begotten Son of God, who is to be by him presented to our view. We contend therefore of this blessed and only Potentate, that being neither the Holy Father, neither his begotten Son, and yet his Son, he must be his bosom or proceeding Son who is primordially coeval with himself.

Many other passages of like kind seem to me unintelligible, but with this hypothesis of an invisible personality in Jesus Christ, and with it lucid and delightful. See *Ezek. xxxix. 25, 29. xxxiv. 20, 23, 24. xxxvi. 22, 27. Isa. xlviii. 16. xxxiv. 16, &c.*

Concerning C the Logos or Begotten of the Father.

The Logos generated into a visible angelic subsistence had been retrospectively from everlasting, and coevally with his Father the Son of God, not begotten but proceeding ; for although he ever proceeded, yet was he only aionianly begotten.

Thus far our doctrine is quite comprehensible ; for as the Logos was instantaneously united to, and one with the humanity of the man Jesus when begotten of the Holy Spirit : so must the Spirit Son of God have been instantaneously united to and one with the Logos when he also was begotten of the Holy Father.

B b

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* The expresse King of kings and Lord of lords is a meiosis typically intending all creature authority whatever, whether celestial or infernal or earthly ; even of thrones, dominions, principalities, and powers. This figure, signifying very great by very little, is perhaps the most in use of any other in the scripture. So when our Lord says of himself, *Matt. xii. 41. ' And behold a greater than Solomon is here.'*

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We judge from the scripture description of the birth of Jesus, that by an instantaneous effort of the Holy Spirit that union between the Logos and his flesh was effectuated, and the complex personage Jesus the God-man constituted; and hence we justly presume, on the authority of scripture analogy, that the Logos also must have been generated by a like exertion, and like immediacy of cause and effect, of the invisible Father; and that thereby an union between the Son in his bosom and his begotten Son was instantaneously substantiated, and that glorious complexity named the Jeve, or Al Sedi, was generatively realized.

And yet again as concerning any complexional powers, habitudes, appropriations, or susceptibilities; or as to any modes of ubiquity, plenitude, or other aggregate properties or specifications, distinguishing from his Holy Father the bosom Son of God, who is co-infinite with his Father, we can adjudicate nothing; but rest satisfied in our ignorance and debility of thought: so neither can we exco-
gitate the distinctions between the proceeding Son of God and the Logos or begotten Son of God; or affirm further of the latter than that, although begotten, he is absolutely announced to be very God.

However, since the union of the Spirit-Son of God divinely generated with the Logos was also his union inimitably with the divinely generated humanity, we find no perplexity in conceiving of the integrally complex Theanthrop, or God-man, that, 1 Cor. xv. 45. he was a quickning Spirit, and is called with great propriety, 2 Cor. iii. 18. 'the Lord the Spirit,' Tit. ii. 13. 'the great God.'

A pre-existing or as yet unembodied soul becomes, by being begotten, that complex personage, consisting of two distinct personalities in union, which we call man: how rational then is the collection, that the Son of God by being begotten became that complex personage, consisting of two distinct personalities in union, who is named Jeve.

Hereto you object as follows:

"When we say God of God, say we not what is tantamount to Spirit of Spirit? God is a Spirit; therefore such only must be his Son, and no other."

To

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To this I can supply no answer, because I presume not to alledge any thing respecting the Almighty Deity beyond or beside his sufficient word. What the sacred personalities are in correlation to the Holy Father, or in correlation to the primordial Son of God, as ontologically or metaphysically contemplated, we neither know nor can apprehend by our human ideas, which are only pictures impressed on our imaginary faculties by sensible objects, very inadequate and fopper to the celestial realities, spirit, light, and life. Neither can we by the exertions of our minds, as above signified, evestigate in any degree whatever any thing respecting the divine impregnation and fecundity; or of the riches, exuberances, fertilities, and potentialities of the omnipotent essence, which cannot but be all infinite.

We arrest therefore our inquiries from all further progress herein, than for which we have revelation to justify us; by whose information we believe, 1st. that there are two correlative personalities in one divine nature distinguished to us, indubitably with great propriety, by the appellations Father and Son: a nature original and undeived in the Father, derivative and by community in the Son: a nature causalitive in the Father as source, receptive in the Son as his heir and effluence; for he testifies, *John xvii. 10.* 'All mine are thine, and thine are mine.'

And 2dly. that this sacred Son, through being aionially begotten of the Father, is a complex personage or union of two distinct personalities, viz. Spirit and Angel, our one Jeve or dual God.

The Logos being singly and alone the begotten of the Holy Father is called his Monogenes, or only begotten Son. 1 *John iv. 9.* 'God hath sent his only begotten Son into the world.' N. B. The personality here declared to be sent was the Logos, who was visible to the Jews only in the man Jesus: so the Son of God in the bosom of the Father was visible to angels only in his external personage the Logos, and not in his proceeding personality.

It is also worthy our notice of Jeve of Hosts, that he treats the Angel God as his personal property from the Holy Father, calls him 'his Holy One,' *Psa. xvi. 10.*

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lxxxix. 8, 19, 23. *Isa.* x. 16, 17. xlix. 7. 'his Shepherd,
'his Fellow,' *Zech.* xiii. 7. 'his Servant, the Branch,' *Zech.*
iii. 8. 'his redeeming Angel, *Gen.* xlviii. 16. 'the Angel
'of his presence,' *Isa.* xxxiii. 14, 15. *Isa.* lxiii. 9. 'my
'Angel, *Exod.* xxiii. 23. 'the Angel of the covenant,'
Mal. iii. 1.

On the other hand, the Angel God calls his Holy Spirit Jeve, the Spirit Jeve, Jeve of Hosts, *Zech.* iii. 2, 6, 7, 8. *Zech.* ii. 11. iv. 9. *Isa.* viii. 18. *Mich.* iii. 8. and himself 'his Captain,' *Josh.* v. 15. 'his Messenger,' *Zech.* ii. 8, 11.

Concerning D the proceeding Spirit.

The Spirit of God is called the Spirit of the Son; and certainly no sooner was the Son of God begotten, or the begotten Logos, than the sacred Spirit simultaneously proceeded the Spirit of the begotten God, constituting at once that sacred Duality (who are together an unity) the Jeve, the only God visible to created eye.

As the invisible Son of God proceedeth from the Father a personality distinct from the Father; so the Logos is a personality as distinct and apart from the invisible Son of God, as is the humanity in Jesus distinct and apart from the Logos.

That the Holy Spirit should proceed from the Father a distinct personality from the Logos seems to be economically necessary, because by this mean only he can act as a distinct personality from him, both externally without us and internally within us.

But this latter distinction is a truth expressly revealed, *John* xv. 26. 'When he is come whom I will send from the Father, even the Spirit of truth, who proceedeth from the Father,' &c. so *John* viii. 42. And hence it is written that, *John* xv. 26. he testifies of Christ and intercedes for us, *Rom.* viii. 26. *John* xvi. 7, 8, 13, 14. and that as a second Paraclete, *John* xvi. 16.

Also, it is the Holy Spirit who communicates to us intelligence from the Father of his bountiful donations to us in Jesus Christ. Read *1 Cor.* ii. 9—15.

Also, Παράκλητος paraclete answers to נִחָם which word was in continual use among the Jews, not for a comforter, but for one who pleads a cause for another as his advocate.

Also,

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Also, the Holy Spirit, so often called in the New Testament the Spirit of Christ, leading, conducting, impelling; is called in the Old Testament the Spirit of Jeve. *Gen.* iii. 2. *Psa.* cvi. 33. cxxxix. 7. *Isa.* xlviii. 16. xlv. 3. lix. 21. *Ezek.* xxxvi. 27. xxxvii. 14. *Joel* ii. 28. and all this harmonises precisely with his office as priest, because the sacrifice offered must necessarily be the property of the priest offering: also the Logos, (being the Father's gift to the priest, the Lord of Host,) must be reputed as such dear to him with a love transcending all degrees of love discoverable in the creature.

And again, the Logos emerged the property of the Holy Spirit by being afterwards begotten of the Holy Spirit: so that there shines forth a concurrence of fitnesses for the sacrifice in the man Christ Jesus through all his relations to the sacred priest.

Concerning E or Jesus Christ.

Jesus Christ is the Son of the Holy Father, his bosom plenitude bodily exhibited; and, even in his visible human form, declared to be the Jeve or sacred Duality; Jeve intempled in the man Jesus, is revealed on earth by having in the man Jesus a presence on earth; as before he had in the Logos a presence in heaven of an angelic form. *Heb.* i. 3. *Col.* i. 15—19. 1 *John* iv. 9. For as the person sent was the Logos now visible to us in the man Jesus; so was he before his mission an angel visible to the heavenly hosts. He was now rendered visible to us by being generated a man, in which personality he was also capacitated for an expiatory sacrifice through suffering.

We find in our Lord during his stay on earth all the symptoms of feebleness, poverty, fatigue, ignorance, and other infirmities; and yet his omnipotence, omniscience, ubiquity and infinity, were in reality only preternaturally, and generously abdicated by him. He chose in fitness to deny himself the use of his native powers, and to accept of their efforts purely as a free gift from his Holy Father, and as occasion offered for the exercise of them.

But no sooner was his state of humiliation finished, than he resumed the free use and exercise of his divine faculties in quality of natural proprietor of them; and *Rom.* i. 4. demonstrated himself the Son of God with power, raising himself

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'himself from the dead;' and hence, that we read of him
2 Cor. viii. 9. Phil. ii. 6—9.

To dishonour the man Jesus because of his humiliation in his flesh and blood, must be an insult of horrible ingratitude to him; and is likewise to give the lie to his Holy Father who calls him God, and commands all the hosts of heaven to worship him. Heb. i. 6—13. Psa. lxxxix. 26, 27.

Concerning C—D the Jeve or sacred Duality.

It has been already contended that the Holy Spirit is the Son of God not as begotten of, but as proceeding from the Holy Father, his ~~xxxx~~ java or son, who ~~xxx~~ proceedeth from him, see 2 Sam. xvi. 11. 1 Kings viii. 9. Judg. viii. 20. Job v. 25. xxxi. 8. Isa. xlv. 3. xlviii. 19. lxxv. 28. which compare with John xv. 26. Whereas the Logos is the Son of God who (although he proceeded from the Holy Father an unity in, and one with the sacred Spirit) was however aionianly, or in time a begotten of the Holy Father, i. e. he who proceeded from, became a begotten of the Holy Father; compare John viii. 42. xvi. 27, 28. xiii. 3. xvii. 8.

By some incomprehensible act of omnipotence the Son of God issued forth a Duality, or into two distinct personalities, Spirit, Angel. The former as proceeding only, John xvi. 26. The latter by generation, John xvi. 27, 28. viii. 42. xiii. 3. xvii. 8. and this Duality constituted one complex personage, the Jeve; and yet of these issues or processions we presume not to give any definition; for we conceive only by analogy of the *aionian* modes of procession; and not even thus of its mode *divine*, and which is from everlasting.

In this sacred Duality the Holy Father presents himself objectively, or in a personal view and exhibition of himself, the Almighty God; and is in them as a Duality visible and conceivable to the creatures intellectually; an angelic form, of nature divine most lovely, most desirable. Heb. i. 3. Col. i. 15. John i. 14.

That this Duality, the Jeve, is the Holy Father's self, externally objective, the only visible Almighty God we read John xiv. 9, 10, 11. John xii. 45. Col. i. 15.

And

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And this Duality shines forth the Father's effulgence and plenitude so completely, that he, our Lord expressly avows himself to be God manifest, the only God, the first and the last, besides whom there is no God, *Isa. xlv. 6.*

And suitably to this representation we are also assured, that as there is only one God; there is one God, in like manner as there is only one Mediator, *1 Tim. ii. 5.* For there is one God, and one Mediator between God and men, the man Christ Jesus.

Jeve the Spirit God, and Jeve the Angel God are both equally the Mediator, *Rom. viii. 26. 1 Cor. ii. 10, 11, 12.* therefore they are both together only one: but the man Jesus is likewise the one Mediator, *Heb. xii. 24.* Therefore the three mediatorial personalities are one mediatorial personage.

S E C T. III.

Deductions drawn,

From the Positions advanced, the following conclusions are naturally collected.

1st. With respect to the sonship of the Logos.

If he who was generated a man by the Spirit of God, was God before he was man, (that is, was the Logos God before he was generated the man Christ Jesus,) the doctrine ceaseth to be strange, that he who was by the Holy Father generated an Angel, was verily the Son of God in his Father's bosom, and proceeding from him, before he was by him generated his monogenes.

No longer therefore is our assertion absurd, that the Logos was the Son of God, together with the Spirit of his Father, (one undistinguishable filial personage, Spirit Son of God,) before ever he emerged by generation the Angel God, and by aionian procession the Spirit God.

Or in other words thus, as the Angel God before he became man (begotten such by the Holy Spirit) was the Logos who was in the beginning with God, and was God: in like manner also he the Son of God who proceedeth from him, was with his Father, in him invisible, before ever he was begotten of him the Angel God.

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2dly. The like may be concluded of our Lord as Jeve Aleim.

He who was Jesus Christ on earth to us a visible man, was likewise at the same time, the Aleim or Jeve Gods, unconfined, uncircumscribed, immense, and to earthly men invisible: in like manner he who was that Duality the Aleim Jeve Gods immense, or every where, (and visible in his splendor to the three apostles on mount Tabor,) was likewise at the same time the Son of God in the bosom of his Father, invisible, immutable, inaccessible.

Our Lord avers *John* x. 30. 'I and my Father are one,' infomuch that 'he who seeth me seeth the Father also.' How much easier must it be to comprehend the assumption, that the Son of God who is in the bosom of his Father, is one with the only begotten Son who was visible to men on earth.

That glorious Duality therefore, the Jeve of the Jews, must be the very Son of God who is in the bosom of his Father; and now, by generation and procession externally displayed, a visible personage; for the wonder, love and adoration of all his creatures; the visible Son of the invisible Father: for thus the Logos together with the Holy Spirit from the Father filially proceeding, is with all propriety announced the Jeve, the one God of glory; or God shining splendidly and conspicuous, for the true image of God; in form preassigned for all his angelic hosts, the after creation by him.

3dly. With respect to these divine processions from the Father, we conclude that,

As there was a time when the Logos was not as yet begotten of (and therefore was not as yet a generated process from) the Holy Father, but was dwelling only in his Father's bosom or plenitude: so there was a time, when the Holy Spirit proceeded not, as a distinct personality, from the Father, but only dwelt in his Father's bosom or plenitude.

For as the Son of God derived not his existence from the temporal act of proceeding, through generation, the Logos; so neither did the Holy Spirit derive his existence from his temporal act of proceeding from the Holy Father, the proceeding paraclete.

Again, as the Holy Spirit proceeding from the Father into the Logos is that Spirit who ever was in and one with the Father, his plenitude of life and light and love:

so

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to the Angel God, proceeding by generation from the Father, is that Son of God who is, and ever was in the bosom of his Father, proceeding from him as his inexhaustible plenitude of essences divine in him.

Again, this divinely begotten Son, becoming by generation a plenitude of creature essences subsisting in him, a visible angelic form; and the proceeding Spirit becoming also a filial procession in him the Logos; the event was, that, by means of these two processions in union from the Father, the Jeve Son of God is presented a Duality externally, as well as intelligibly; and can therefore act externally, or in a state of distinction from him, (that is, from their source,) the invisible Father.

Yet again, as the Holy Spirit who proceeded from the Father is likewise (notwithstanding such his procession) in the Father, equally as ever, his divine Spirit: so the Angel God, proceeding generatively from the Father, is also (notwithstanding his generation) in the Father, equally as ever, coeval with him in his primitive and proceeding simplicity; his one divine property and plenitude.

4thly. With respect to the plenitude of the generated Son of God, we conclude

That the Holy Father generating his Son into an angelic personality, visibly distinct and separate from himself; this Son or filial personality so proceeding by generation retains, together with his proceeding Spirit, not only the fulness of his Father's nature, but at the same time (through his generation) a plenitude of essences alien and heterogenous to both his own and his Father's nature.

For, that many of the creatures extant out of the begotten Son are alien to his pure, gracious, just, and bountiful nature, needs no words to prove; and yet they are declared to consist in him, and exist out of him. *Col. i. 17. Heb. i. 3. 1 Cor. viii. 16.*

That the divinely begotten filial personage should elicit out of the energies in him dormant the visible creation; and call forth into existence an universe of creatures not only separate and distinct from each other, but creatures of innumerable contrarieties, discriminations, and oppugances; and at the same time so accidented as that many individuals among them should evade into enemies of their Creator; contract qualities and dispositions adverse to him their source; yea even detestable to him who evoked them into being, is a fact yielding events not less

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astonishing than lamentable; and so notorious as that we cannot abstain our assent thereto. And hence again our 5th conclusion.

5thly. Even the highest orders of angelic creatures were produced from the plenitude of the Logos without any native community with his divine Spirit.

Since mountains, rocks, minerals, metals, together with innumerable creatures deriving their reality from our Lord's plenitude, exist without any spark of his divine life communicated to them; how is the hypothesis unreasonable, that the very sublimest of his intelligent creatures were produced by him as his offspring, without any communications to them of his divine life or Spirit to be intrinsically in them.

That a life in the Spirit of Christ is the gift of God to them only that are in Christ the new Creator; a capacity in which our Lord Christ was not manifest to the old creation; and that this life is given to none but to the saints as a principle ingenerate in them; and consequently was not given to any creature till after our Lord's resurrection; is as clearly the doctrine of the gospel, as is any other generally received. See *Matt. xi. 11, 12. John v. 40. vi. 53. 57. vii. 39. xvi. 7. iii. 36. xx. 31. 1 John v. 12.*

You demand therefore "wherein did life consist before the glorification of Jesus Christ?" I answer, in an externally continuative mode of its communication; and know not how otherwise to solve the problem at present. All life is from the Spirit of God; and if, before the glorification of Christ, the creatures had not this life in them; they must have enjoyed its effluences only by a continued revival thereof from Christ; that is such effluences must have been in them by a communication of Spirit, yielding them no higher than a precarious and partial mode of acceptance thereof from him its source to them of grace. And thus all the animated creation is sustained by a continued supply of breath, which thence has its appellation Spirit.

And therefore also from this partial mode of continuance in life its possessors are called spirits. Even evil spirits have the name of spirits given them; because still in animation through partial supplies from the Spirit of Christ. They are spirits so long, and so long only, as the

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the Lord graciously confers a continuation of life to them; and, this ceasing, they must die, corrupt, waste away, perish, be destroyed, dissolved, consumed, analyzed.

Life to them in whom the Spirit of Christ is not generated, can be no other than adventitious only; however elevated thereby, the life of unregenerated spirits can consist only in angelic processions thereof from the Spirit of the angelic God. Having no native community with the Spirit of Christ, their supply of life can be only breath-wise, and temporally infused by measure, and in a mode suitable to their state of probation.

6thly. Of the mutability of the Logos.

Opponent.

"But, say you, that the whole creation consists in the begotten Son of God; that he is God the source of the whole creation; that in him are the essences of all things revealed peremptorily; and yet dare you deny him his attribute of immutability, and say of him that he is not the same yesterday to-day and for ever?"

I reply, that in his genuine plenitude, or as primitively proceeding Son of God, he is surely immutable; and that I deny his immutability only as the begotten of the Father; and in this, his very name *Jeve* (he shall be) is my justification; yea his very name indicates that he shall be that which he once was not; that he shall change from dignity to humility, from angel to man, from the living one to be the dead one; and again from death to life, and from life to glory. He shall be a Creator, a Redeemer, a prisoner, a sufferer; and in the end, the only visible Almighty God in the universe.

Surely the above descriptive notations purport variation; and yet through them all, Christ continues in himself, or in his source, invariable the (*ὁ αὐτός*) who is in the bosom of his Father; *Jam. i. 17.* 'without variableness or shadow of changing.'

It may not be imagined that the Son of God, as to his everlasting procession from his Holy Father, could have suffered any alteration in his interior unbeginning nature; he is the *I am*; he must for ever have continued the *who is in the bosom of his Father*; he could not but have been from all retrospective interminability what he now is, and ever must be; notwithstanding that, in his begotten personality, or different temporal processions, he has been presented to us as mutable.

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From the above contemplation therefore of the temporally proceeding personalities of Jeve Son of God, we say with confidence, *Heb. xiii. 8.* 'Jesus Christ the same yesterday to-day and for ever.' *Heb. vii. 3.* 'Having neither beginning of days or end of life.' *Jam. i. 7.* 'With whom there is no variableness or shadow of vicissitude;' although now, through his generation, he be both knowable and visible to his creatures, and to whom he would not, could not have been either knowable or visible in his primitive subsistence, or unbeginning habitude of being in his Holy Father.

7thly. We confess however that, for want of adequate conceptions of unity, the modes of the above distinguished processions and relations in Jesus Christ the wonderful, are incomprehensible; and probably, infinitely variable.

As we cannot intellectually imagine how it can be possible that the Logos should be generated a man by the Holy Spirit of God in the virgin mother: so neither can we comprehend the possibility whereby the Son of the invisible God should be generated into an angelic personality, so sensibly external and separate from the bosom Son of his Father, his primitive self.

We believe however that the Logos, *John i. 14.* Evened or existed flesh, through generation by the Holy Spirit, so effectually, as that the body of Jesus should be the body of the Son of God; and his blood and his sufferings and his death, the blood and sufferings and death of the Son of God; and also so as that the manhood should be a personality distinct and apart from the Holy Spirit by whom he was generated.

And may we not then as reasonably believe that the invisible Son of God was generated the Angel God by the Holy Father, so effectually as that the Angel God should be the very invisible Son of God; and yet through his generation even a personality as distinct and apart from the divine generator, as a son is distinct and apart from his father?

That the body and blood of Jesus was the body and blood of the Logos, we learn from *Acts xx. 28.* 'Feed the church of God,' (the Jeve) 'which he has purchased' 'with his own blood.' *Rom. v. 10.* 'While enemies we were reconciled unto God by the death of his Son.

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Rom. viii. 32. 'He that spared not his own Son' (the Logos-man) 'but delivered him up for us all,' &c.

And no less is it certain, that the Logos was made an oblation to his Holy Father by the Holy Spirit, as a personality separate from both, for sin and uncleanness. For we read *Zech. xiii. 6.* 'Awake, O sword, against my shepherd, against the man who is my fellow, saith Jeve of Hosts.' *Heb. ix. 14.* 'How much more shall the blood of Christ, who through the aionian Spirit' (that is, how much more shall the Logos, now a man, by the administration of his Spirit, and now personally distinct from him) 'offer himself without spot unto God?' So *Isa. liii. 6.* 'Jeve,' that is, Jeve of Hosts, 'he hath laid upon him' (that is, his shepherd) 'the iniquity of us all.' *Ver. 10.* 'It pleased Jeve to bruise him, he hath put him to grief; when his soul shall make an offering for sin, he' (Jeve of Hosts) 'shall see his seed — and the pleasure of Jeve shall prosper in his hands.'

And yet again notwithstanding the proceeding distinction of personalities between the Logos and his Spirit, they still intermit not to subsist in their source most intimately and immutably one, viz. that one filial individual, who is in the bosom of the Father.

But what yet superadds to the wonder, even Jesus likewise is singly and emphatically called the Priest, and (*Heb. iii. 21, 22. iv. 14. v. 5. vi. 20.*) although this priest be in heaven while the Son of Man is on earth. So inseparably one are all the divine personalities, *Matt. xi. 27. Luke x. 21, 22, 23.*

However, we can think of these personalities by their partial analogy with the things created, and with the events daily incident in human life, without perplexity or uncertainty; for since we are certain that the Logos, through a generation by the Holy Spirit, commenced a man of flesh and blood: we thence readily conclude that in like manner the invisible Son of God, through generation by his Holy Father, commenced a divinely begotten Angel.

And further, that as the Logos was in nothing altered internally through his assuming flesh: so the invisible Son of God is in nothing altered interiorly by his assuming an angelic nature, or by being begotten of the Father.

And again lastly, that though we know not what divine unity is; yet from the notions we can collect from commixtures, from human alliances, from consociate communities,

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munities, &c. we can arrive at though slight, yet analogous cognitions of the divine intercommunity of the three sacred personages, Father, Son, and Spirit: and of the two latter, as although once not proceeding, yet now as proceeding in two distinct personalities, and correspondent correlations.

8thly, Of the necessity of a Triunity in God, for singly the work of redemption, without any consideration had to the prior work of creation.

Injustice, wickedness, and debt are convertible terms; and because supreme equity enjoins, that recompence shall be made infallibly to the injured, the necessity of penalties is the consecutive event. Debts, however, may be solved either by the debtor himself, or by some other in his behalf; and hence again sponsors are introduced into the consideration of sovereign righteousness.

Now revelation has acclaimed to the whole creation, first, that God is, and has engaged himself to be, the conservator of all equity, and that he will exercise his prerogative in providing that its violations shall be repaired, and its equipendency contained universally; this is an event ratified by his repeated promises. Secondly, that sacrifice is a contrivance of his infinite wisdom to this end, and that it may and shall be rigorously and effectually administered in cases of insolvency in the debtor. Thirdly, that such sacrifice must be made by a priest, and out of that priest's own personal property. And fourthly, that it shall be made by that oblation of such property of such priest's, as will balance or fully contraponderate the debt.

This is a mystery purely revealed, and which human reason of itself could never have discovered, yea and it still remains very partially apprehended by us. For it involves laws, consequences, and provisos, which human disquisition cannot so penetrate as duly to state, apportion, or ascertain.

And yet that sacrifice should imply the notion of expiation; that it should prescribe the number three; that it should be the ultimatum of all creature mischief, the dernier requital decisive of and adequating all creature detriment; seems a doctrine so worthy our contemplation, that every wise man must wish to inspect it. And probably a studious inquisition of the scriptures relating to it might afford intelligences and apprehensions salutarly alarming to the infidel, and at the same time excite in the believer sentiments of majesty, worship, and gratitude, greatly solacing and faith-establishing. How-

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However, its doctrine as respecting divine propitiation being not the subject now before us, we omit all further reflections on it, than those immediately relative to our expiatory sacrifice; and of such we learn, first, that expiation, atonement, and satisfaction for sin, rebellion, and ingratitude against God, demand a sacrifice in recompence of his injured divinity and holiness. Secondly, that the priest offering this sacrifice must be of quality equal to, and approved of him, the injured sovereignty. And thirdly, that the victim likewise for this atonement projected, shall be of dignity competent to the expiation of the guilt incurred.

But all this being fully proved, we have at once accommodated thereto a Triunity of personalities in God, protested and authenticated in every chapter of the Bible: namely, an offended Divinity to be propitiated, a divine Priest our Advocate, and a divine peculiar victim slain for us.

A word is this so loudly speaking, that to deny it is to deny the whole of revelation, in both the Old and New Testaments, concerning Christ. For it is audaciously to contradict all the reports of Almighty God respecting his Son, and to render them vacated, excinded, void, vain: and this in truth is no other than to join alliance with Satan, our Lord's professed enemy, and together with him to combat and encounter the works and counsels of Omnipotence in the service of the Son of his love, to whom his creatures are all so precious.

It is the Holy Father's avowal, and by his solemn promulgation, that to glorify his only begotten Son, (his Son as now by him generated an angelic form) is his grand design and decisive motive through all the works of the creation; and hence we can conclude no less, than that this also has been from the beginning, and now is his one prospect, scope, and designation, in all the occurrences, vicissitudes, and events hitherto, and now obvening: and further, that such his single end in us shall continue likewise to have correspondent directions and tendencies through all the utmost tracks of futurity.

And whereas while the man Jesus lived on earth, the Logos, in him invisible to man, was to men presented for the object of their faith and worship: we have great reason to believe that while the Logos was conversant singly in his visible angelic form with his heavenly hosts; the

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the bosom Son of God in that Angel or Logos invisible, must have been also to such heavenly hosts predicated for the object of their faith and worship.

And as it is to our condemnation to refuse to learn and believe that the Logos is in the man Jesus, even integrally and inseparably in and one with the man Jesus, though unseen by us, but in his human form and personage: so it must have been to the condemnation of the heavenly hosts to refuse to learn and believe that the invisible Son of God, who is in the bosom of the Father, was integrally and inseparably in and one with the Logos, or Angel God, though unseen in him objectively by the angelic hosts.

For as it is the word of revelation to us men, that the Logos existed before all ages the begotten Son of God, and with his Father before he commenced the man Jesus; so it must have been the word of revelation to the heavenly hosts that the invisible Son of God, who existed coevally with his Father and in his bosom from everlasting, commenced the Logos, or their visible Angel God, by being begotten of the invisible Father.

And as the Logos commencing the Branch (that is, the man Jesus) and thereby our Redeemer, claims our worship and gratitude as such: so the invisible Son of God, commencing the Logos or begotten Angel, became through his generation the Creator of all the hosts of heaven, and claimed their worship as such. And herewith tallies also that catastrophe, through rebellion in both heaven and earth, in consequence of a similar allotment to both, viz. life unto life, or death unto death.

And the fatal stumbling-block, inferring all this mischief, must have been, at least ostensibly, that misused word UNION.

The ineffable union of three personalities, and yet no less ineffable discrimination of them each from the other; and yet further the admirable synthesis of these in one complex personage, are indeed sublime mysteries; yet so to us from our indebility of intellect, and not from any incompatibility involved in the doctrine. For the authority thereof being warranted by attestations so authentic and incontrovertible, to reject it must betoken a sullen, conceited, self-confiding pride of unbelief, more gloomy, capricious, and stubborn than was Thomas's. And it may be fairly suspected of them who indignant this doctrine, that they would also stand proof against the evidence to Thomas convictive, and impellant to exclaim, *My Lord, and my God!*